VOL. I. CHICAGO AND BOSTON, February, 1886. No. .

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

Monthly, 50 cents per year. Single copy, 5 cents.

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THE UNITARIAN.

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ABOUT LITERARY CONTRIBUTIONS. Contributions of a literary character may be sent to either editor, as most convenient. It will be impossible to make any individual acknowledgment of these, but where stamps are enclosed, they will be returned if not available. Where they are retained, it may be taken for granted that they are being held for probable use. Paragraphs of news, intelligence of Ministerial changes, items of work in our churches should always be sent to the Chicago office as above, and should be in our hands before the 20th of each month. All communications about Post-Office Mission Work and Women's Conference Work should be addressed to Mrs. Eliza R. Sunderland, 175 Dearborn St., Chicago.

HOW SUBSCRIPTIONS ARE COMING IN.

We give a few specimen facts and figures to show how our new venture is being received:

From All Soul's Church, New York (Rev. T. C. Williams's Society), we have 95 subscribers.

Perhaps as good a sign as any, of the need of such a *very* cheap periodical in quarters where few have been taken in the past, is the fact that among our Benevolent Fraternity churches in Boston, we have 41 subscribers from Rev. S. H. Winkley's society, 29 from Rev. G. H. Young's and 15 from Rev. W. H. Savary's.

Subscribers in Lexington parish, 25; Beverly, 12; Melrose, 14; Hingham, 21; Millbury, 26; Gloucester, 36; Lowell, 39; Jamaica Plain, 45; So. Boston, 42; Quincy, 86.

In most of these cases, the minister has made some kind effort, by appointing some friend to receive subscriptions.

A few specimen figures from places out of New England: Charleston, S. C., 24 subscribers; Buffalo, 25, with "more to come"; Philadelphia, Rev. Joseph May's Society, 44; Mr. Ames's Society, 80; Vineland, N. J., 24; Trenton, N. Y., 18: Dr. Putnam's Society, Brooklyn, 34; Ithaca, 32.

In the West, one of our most encouraging signs is the quite unexpectedly large number of subscriptions that come to us from towns and villages where there is no Unitarian church, from isolated Liberals scattered over the country all the way to the Pacific. In some of our Western churches we shall have harder work to win a circulation, because the ground of a cheap periodical is already partially occupied by "Unity" as a weekly newspaper, and the Rev. Jasper Douthit's fortnightly, "Our Best Words." But we already have many subscribers,—from Meadville, 34; Ann Arbor, 24; Louisville, 18; San Diego, Cal., 12; Portland, Oreg., 14; Keokuk, Ia., 12; Chicago, 66; and coming in increasing numbers.

We go to press with over 3,000 subscribers. If our friends will help us this month as last we shall have 5,000 names on our books by the end of February (See p. iii of cover).

We are sorry to say a combination of circumstances, among them the illness of our subscription clerk, and being obliged to move all our Western Unitarian Headquarters' offices just as the first number of the UNITARIAN was coming out, have caused some delays and accidental confusion in our mailing work. If any have failed to receive their January number will they kindly let us know. We trust everything will be right very soon.

THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

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EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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HOW UNITARIANISM BEGAN IN ENGLAND.

Considering how near akin America and England are, it is surprising how little they know of each other. I have been especially struck by finding how little our Unitarians in this country know of Unitarianism in England. Again and again friends have said to me: "I suppose there are very few Unitarian churches in England." Sometimes I could not resist the temptation to answer: "Well, Great Britain is about the size of an average one of our thirty-eight states, and there are rather more Unitarian churches in that little island than there are in all the states together!" That is only the bare skeleton of the fact, however. It wants clothing in flesh and blood. I want to make this fellowship of our English Unitarian churches something of a living reality to the readers of this magazine, that they may know something of their history, of their curiously varied social character—for Unitarianism has a large part of its strength in England among the artizans and common people—and of their religious life and ways.

The establishment of distinct Unitarian churches in England dates back to 1774—about a quarter of a century before any movement of the kind in the United States. But centuries earlier than that, Unitarianism began in England as an individual opinion, and an opinion held by some very remarkable individuals.

It began in England almost as soon as the Reformation began. In England, as in Switzerland, France, Poland and Hungary, there were many thinkers who could not stop where Luther or Calvin stopped. The Reformers had taught men to read the Bible for themselves, and they *did* read it. So Servetus the Spaniard read it, and could not find the doctrine of the Trinity in it, and was burned for his book in which he called upon the Christian world to return to the pure Christianity of Christ. So Valentine Gentilis the Italian read it, and was beheaded at last as a Unitarian. And even before these men's names were known in England, there were English men and women who were reading the New Testament in the same simple, straightforward way, and who could only find there the old simple teaching of One Almighty God, and Jesus Christ as a great holy teacher—but not God.

It is not easy to trace the earlier instances of this heresy, for the name "Unitarian" was not then known. Sometimes they were called "Anabaptists", which was one of the common epithets of contempt in the sixteenth century, for many who not only rejected the mass, but those idolatrous ideas of Christ's supreme deity on which the mass was founded. A number of these Anabaptists went over from Holland to England about 1535, to escape from persecution; but they found that the laws against heretics had just been revived in England; and so when they began in their simple, outspoken way to talk their new ideas among their neighbors, they were soon taken off to prison, and the old historian, Stowe, tells us how—sometimes three or four at once—they

"bore their faggots" at Paul's Cross and were "brent". We have a glimpse of their opinions in Strype's enumeration of the "heresies vented abroad" at this period, amongst which he classes the following: 1. A denial of the doctrine of the Trinity. 2. The assertion that Jesus Christ was only a man, and not true God. 3. The doctrine that the only benefit which men receive from Jesus Christ consists in their being brought to the true fellowship of God —just an anticipation of the "moral influence" theory of Dr. Bushnell and the New Orthodoxy. He mentions one John Assheton, a priest, who held all these notions, and who in 1548 was brought to trial for them. But Assheton explained them all away when he came before the archbishop, and signed a recantation, and so he was not "brent". But there were many plain people who could not explain things away as a priest could, and so had to suffer. Chief among these must be remembered Joan Boucher, a lady of Kent who was burnt in 1550. She had been an earnest student of the Bible, and was one of those who welcomed Tyndale's translation of the New Testament into English, and did all she could to spread the use of it. When that English New Testament was condemned, she used to tie copies of it under her skirts, and so even took them to court, where she was well known—so well known, that the young king, Edward VI., refused at first to sign the warrant for her execution, and only did it at last with tears in his eyes, on Cranmer's urging. It is not easy to make out exactly what the heresy was for which she was condemned, but it was for some opinion contrary to the incarnation, and when sentence of death was pronounced against her she spoke right up in court and said to her judges: "It is a goodly matter to consider your ignorance! It was not long since you burned Anne Askew for a piece of bread; and yet came yourselves, soon after, to believe and profess the same doctrine for which you burned her"—a home-thrust for those judges, now Protestants and obliged to deny the "real presence" in the sacrament!— "and now, forsooth", she went on, "you will needs burn me for a piece of flesh; and in the end you will come to believe this also, when you have read the Scriptures, and understand them." In Smithfield, the chaplain, standing by the pile of faggots, tried to convert her. But she bantered him, charged him with falsehood, and told him to let her alone and go home and read his Bible!

But flames could not extinguish the truth, or put into the New Testament anything but the old simple truth of Christ as a great holy teacher—but not God. The story of all that struggling time following the Reformation is dotted with the names of Unitarian martyrs—"Arians" as they were mostly called. George Van Parris, a German refugee from Mentz, burned in 1552, for denying the deity of Christ, and Patrick Patingham, burned in 1555. A curious illustration of the bitterness with which these opinions were regarded by the orthodox, comes to us in a quaint old pamphlet that has been preserved: "*An Apology of Jhon Philpot: Written for Spittyng on an Arian; with an invective against the Arians*, the veri naturall children of Antichrist." Philpot was Archdeacon of Winchester, and was himself in prison under Queen Mary for Protestantism, when he fell into controversy with one of his fellow-prisoners. This man took the ground that "God was no otherwise in Christ than God was in *him*, and that *he* might be without sin as well as Christ"—and it was in his horror at these sentiments that the archdeacon spat upon him, as he afterwards said, for the honor of Christ!

Queen Mary died, but still, under Elizabeth it was not much better. In 1579 W. Hamont, a plough-wright, and in 1583 John Lewis, went the same fiery road for the same heresy, and as late as 1611 Benjamin Legatt and Edward Wightman shared the same fate. It was about the former of these—a man of great knowledge of the Scriptures, and of blameless character—that "quaint old Fuller" wrote: "The poison of heretical doctrine is never more

dangerous than when served in clean cups and washed dishes."

No contumely, however, and no peril, could keep men from thinking. All through the ferment and struggle of the early years of the seventeenth century there is a steady undercurrent of Unitarian thought. The Latin catechisms and treatises of the Socinians—the Unitarians of Poland—were being much read. In the canons adopted at the Synods of London and York in 1640, there was a special article directed against the "damnable and cursed heresy" of Socinianism and Arianism, and the importation and sale of books advocating it were forbidden, *except in the case of certain specified privileged persons in the church and the universities.* But this exception was fatal to the object of the embargo. The books came in, and they were read. In the time of the Long Parliament it was openly preached in some of the London churches that "Christ was a prophet, and did miracles, but not God". The Puritans hated the doctrine with all the zeal of Calvin himself, and in April, 1652, the sheriffs of London and Middlesex were ordered by parliament — the *Puritan* parliament—to seize all the copies they could find of the Racovian Catechism (*i. e.*, of the Polish Socinians at Racow) and have them burned. But still the doctrine spread, and in 1655 Dr. Owen writes that "the evil is at the door; there is not a city, a town, scarce a village in England, where some of this poison is not poured forth."

Not all, however, even of those who themselves were orthodox, were so bitter against these doctrines—*new* doctrines they were called, but in reality they were as old as the Sermon on the Mount. Oliver Cromwell himself was of a more tolerant spirit. His first act when he was chosen Protector was to promulgate "an instrument of government"—a "constitution" we should call it in these modern days—which distinctly set forth that none should be disturbed in their religion, who were agreed upon "*Fundamentals*". But what *were* "fundamentals"? A Parliamentary committee was appointed (1653) to settle this, and among the ministers called in to give their counsel was the celebrated Richard Baxter. He proposed that all that should be required should be the acceptance of the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, "for these", said he, "contain all that is necessary to salvation, and hath been, by all the antient churches taken for the sum of their religion." "But", said Owen, and Cheynell, and the orthodox extremists, "a Socinian or a Papist could subscribe to this!" "So much the better", said the noble old Puritan saint; "so much the better, and so much the fitter to be the mother of our concord."

But that was not to be. Unitarianism was still to be a crime against the law; and though the law gradually ceased to be enforced, yet it was only in the year 1813 that the penal laws against Unitarianism were finally removed from the statute book.

BROOKE HEREFORD.

ETHICAL CULTURE CONTRASTED WITH RELIGION.

Human nature does not rest contented with the merely moral or ethical mode of culture. The rule is that that method leaves the man in whom self-consciousness awakens dissatisfied, hungry, yearning for something more, something he feels to be higher and deeper, even when he does not clearly discern what it is. An element in his nature has not been touched, has not received its nutriment and culture. The heart is conscious, dimly or clearly, that the mere rectitude of the outward life, the mere purifying and regulation of the outward character, leaves still a profound work undone, which must be done, or the man remains undeveloped in his profoundest part.

This was exactly what the rich young man who came to Jesus had become conscious of. He had done everything which mere morality suggested, or could suggest—but still he was dissatisfied. He was hungering for something deeper. "Master, what shall I do

that I may have *eternal* life?" The life of mere formal obedience to the commandments—the life of mere morality—was not enough for him. It was not *nourishing* him.

This has been the experience of countless thousands of other men; it is the characteristic experience of all souls who wake up to a real and profound self-understanding. Read religious biography the world over; read the history of Buddhism, of Stoicism and other philosophies, as well as that of Christianity, and you find it on every side the characteristic fact in human nature. Continually you find those whom you would call the best men, those whose attainments in the moral life had been the very finest and noblest, crying out the most beseechingly for this other and deeper culture.

Such testify unanimously that mere moral training is insufficient; that it does not go to the root of the matter; that there is something in us which must be reached, awakened, vivified, or all the rest is vain and empty. St. Paul's writings ring with this confession, assertion and beseeching. He was a Pharisee, like the rich young man; he had had the most systematic moral culture that was ever given to any society. There was not a commandment he had not kept; not a moral law he had broken. But the hunger of his soul was so unsatisfied that in the same breath in which he asserts all this, he abases himself, calls himself the chief of sinners, declares that he counts it all but as offal, if so be he may win *the other thing*—that other thing of which Jesus—he that spoke to the rich young man—was to Paul and is to the world, the symbol.

Now what *is* this other thing? It is not so easy to speak clearly of profound things as of superficial ones; we have to indicate them, often, rather than describe them; we have to use metaphors and analogies from the superficial life. But it is still possible to make this other thing intelligible, at least to those who desire to know it.

The experience of mankind, I have said, and especially the experience of the grandest, profoundest examples of mankind—the example of our Jesus, the example of Buddha in the East, the example of myriad Christian saints, and whole schools of heathen philosophy—reveals the existence within us of *a life below the mere life of outward relations.* Self-consciousness, actively aroused, discloses to us as the reality of our being, an essential principle, vital, organic, inaccessible to every sense, but the root of self-consciousness, and expressing itself in character. In this central principle all virtue has its root. It is the seat of motive. From it proceeds all conduct. It is the *man* in each of us. Often it is called the heart. And Jesus says, out of the heart proceed evil thoughts as well as good ones. "As a man thinketh with his heart," says the Old Testament, "so is he."

Now it is on this essential principle that religion fastens as the one real aim and end of its work. Morality, ethics, the Jewish system, aim at the expressions of it in conduct, in habit and life; they seek to regulate these and so produce a practical conformity of the moral economy to the laws and standards of right. Religion discerns that this method is superficial. It says, as this essential principle is a vital thing, the way to produce real results of good in its expressions of itself in character, is to make the essential principle itself good, healthy, vigorous, active, alive; it is to arouse in it a sense of its affinity with all goodness, all holiness; to reveal to it its dignity, its worth to itself—to arouse, in a word, its own self-respect. "Make the tree good," said Jesus, "and the fruit will be good."

So religion does not, *characteristically*, go to men with rules of life and conduct, as the moralist does; it does not go to them urging them to the practice of particular virtues; *i. e.*, this is not its *characteristic* method. It includes all this, and incidentally exacts all this; but its characteristic effort is to get below all this and reach the springs of character and conduct in the heart. It, indeed, exacts the virtues by an essential implication; but when it goes to a man it does not *begin* by say-

ing, "Thou shalt do no murder", "Thou shalt not bear false witness"—it *goes right by all this* down to the *roots* of all the virtues in the *heart*. It goes to the man himself and says to him, "Come up higher; renew thyself; repent; be transformed; arouse to a new life; thou must be born anew." It seeks to vitalize the roots of character; to purify all the springs of it; to purge, regenerate, make new—and then it knows that all actual virtues and a thousand graces of character will follow inevitably.

Jesus' characteristic figure, none too strong for this radical effort which religion initiates within a man, was that of being "born anew". The totalness and the travail of the experience are both happily implied. "Except a man be born anew," said he to Nicodemus, "he cannot see the kingdom of God." Self cannot enter there, for self is the essential thing in sin. It is certainly a good thing to purify the habits of life; to accustom a man to practice as much as possible of rectitude in its various forms; all this *helps*. But until a man has risen above *himself*—has dedicated *himself* totally and unreservedly to holiness, to the right, to the good—the radical, the comprehensive thing, the eternal thing, the only thing of real value and consequence, remains undone.

Why do we call it religion, this principle which invades our peace, calls us to unending struggle, but holds out to us our only sure joy?

The words "morals", "ethics", both come from roots which mean "habits", "manners", and imply that externality and superficialty by which morality, divorced from religion, is necessarily characterized. But the word religion seems to mean, in its origin, obligation, binding, and that is the real force of the word now. Religion is that principle which *binds* a man to his ideals; which goes down to the essence of our being and binds us there, to the truth, to holiness, to the right. The rigor of it, the uncompromisingness of it, are hinted in the name which this principle has taken on.

And as the religious consciousness, discovering to a man the eternal quality of his own nature, universally reveals to him, also, a kindred nature, spiritual and sympathetic with himself, but infinite, the source of all spirit, the agent of all processes and events, the religious sense especially binds us to God. The soul which awakens to know itself feels its inextricable obligation to virtue, to holiness, to self-conquest, *and* to the Infinite Spirit. It cannot separate itself from God. In him is, consciously to itself, its life. It *must* have the peace which comes of his felt approval —of a union of the human will with the divine.

Herein is the final strength of religion. As it is a different thing from morals, in that it radically cultures the essential principle of the human organism and so supplies, what morality does not,supply, a permanent aim, and a reason for virtue, so it rejoices and blesses the soul by introducing it into union with the all-perfect, infinite, all-pervading Spirit. No joy can be complete which is not shared. No finite soul can supply all the joy and strength and peace each finite soul requires. Religion, awakening and reviving humanity, regenerating it, renewing its principle of life, enables it, through the conquest of self, to enter into at-one-ment with God.

JOSEPH MAY.

"HE WENT AWAY."

"And he was sad at that saying and went away grieved."—*Mark x., 22.*

Unto the Lord he came,
With all the ardor of impetuous youth,
Eager from him to seek immortal truth.
Untarnished was his fame;
No evil deed of shame
Had touched him with its blight, yet he would turn
Of Christ to learn.

The blameless life he knew
Was not enough—the spirit stirred within
And bade him try eternal life to win.
He sought with purpose true
Some noble deed to do,
That at the gates of heaven he might stand
And grace demand.

Thus Jesus saw him kneel
Before him on the ground, and from his eyes
Beheld his soul look forth without disguise,
Full of impassioned zeal,
And artless to conceal
The conflict of the spirit's nobler claims
With selfish aims.

Christ loved him, though he saw
That in his heart the germ of evil lay,
Ready the better purpose to betray.
He had fulfilled the law;
But conscience asketh more—
The sacrifice of selfish, vain desire—
Ere soul aspire.

"One thing thou lackest still—
Sell all thou hast and give it to the poor,
And thou shalt have the treasures which endure."
Christ's words awoke no thrill;
They only seemed to chill
The ardor of the youth. Did he obey?
"He went away."

"Leave all and follow me",
The Saviour says — the rich man hears and sighs;
How can he make the needful sacrifice?
He seeks some empty plea
That his excuse may be.
This life is still so near,—and faint and far
Heaven's glories are!

"Leave all and follow me".
Death speaks, the nerveless hand forgets to clasp
The gold that falls unnoticed from its grasp.
Earth's joys, how soon they flee!
How long eternity!
Repentance cannot bring again that day
"He went away."

CHARLOTTE C. ELIOT.

DR. BELLOWS AND THE SANITARY COMMISSION.

The publication of a volume of sermons from Dr. Bellows sets us thinking afresh of that powerful personality whose disappearance from the stage of action four years ago was scarcely more a loss to us as a denomination than it was to the nation. And as is the case with so many others of the men of the generation just passing away, we immediately associate him with that great national struggle for the nation's life which will forever give a sad prominence to the third quarter of this century of American history. But his connection with that struggle has this charm and glory, that its influence was not to swell but to lessen the stream of blood that flowed, not to create wounds and suffering and heartbreaks, but to heal and assuage and bless. If Dr. Bellows had never performed any other public service than that which he rendered as the principal organizer, and from first to last the president, of the United States Sanitary Commission, he would still deserve a place second to few in the love and honor of his countrymen.

The work done by that commission was one of the marvels and glories of our country and age. Of no chapter of our national history ought any American to be more proud. Across the dark cloud of that awful war which draped the whole land in mourning for sons and husbands and fathers slain, the beautiful mercy of the Sanitary Commission, carrying relief and loving ministration to the wounded, the sick and the dying, throws at least one ray of heaven's divinest light. Other nations, in other wars before our own, had done something in voluntary, spontaneous ways to afford succor and relief to wounded and sick soldiers in the field. Especially the work of this kind done by the English under the lead of Florence Nightingale, in the Crimean war, attracted wide attention and elicited great praise. But such kind of work, where done at all, had always been undertaken long after the suffering had begun, and only came in as a tardy expedient. But within a week after our war broke out, Dr. Bellows and two other gentlemen of New York had laid their heads together and said: Why cannot we do better? why cannot we organize at once a movement that shall anticipate the needs created by the war —and that shall aim at two things: first, to prevent as far as possible the unnecessary sickness and mortality of camp life, by introducing everywhere, from the first, strict sanitary regulations; and secondly, to have ready on

the field, for time of need, a corps of competent volunteer nurses, surgeons and medical attendants, provided with lint, bandages, and supplies of medicine, delicacies and provisions, so that when the battle does its awful work, at least as much suffering as possible may be alleviated, and as many as possible of the wounded may be saved? That was the germinal thought. That was the purpose that stirred in the hearts of these three men, and finally after great persistence and effort and discouragement got itself embodied in that noble organization which saved the lives of thousands of our brave men, and prevented or relieved more suffering than words can tell. Though the movement for the organization of such a commission was started early in the spring of 1861, so much opposition was manifested to it by the medical staff of the army, and by the war department at Washington, that not until the 9th of June was an order issued by the government appointing ten men, with such others as they might choose, "a Commission of Inquiry and Advice in regard to the Sanitary Interests of the U. S. Forces".

This done, the first work of the commission was to see that a thorough inspection was made of all the camps of the army. This inspection brought to light most startling revelations. The result was a radical revolution of the sanitary regulations, practices and condition of the camps.

The next work of the commission was to get the medical bureau of the army reorganized, and thus made vastly more efficient. The next was to organize the hospital transport service. "This included a great variety of arrangements to facilitate the comfortable transportation of the soldiers to the field, and especially to aid them when returning wounded and sick in search of a hospital. Temporary homes were provided, at which they might be fed and migbt rest for an hour or for days. Floating hospitals, with nurses, medicines and delicacies, were carried up and down the rivers and along the coasts as near as possible to the scene of conflict. * * Finally the so-called hospital cars were fitted up, which were controlled by the society and used for its service."

Two separate corps, one principal and the other auxiliary, were organized to afford prompt relief upon the battle-field.

A corps of workers was organized, called the Special Relief Service, whose duty was "to distribute clothes to the needy; to procure special delicacies for the sick; to accompany discharged soldiers to the pay offices; to receive and forward money; to answer letters of inquiry; to obtain certificates for arrears of pay; to distribute reading matter through the camps, to telegraph to friends of soldiers very ill; to furnish special delicacies to feeble soldiers in the barracks; to furnish timely and grateful aid to emaciated, sick, half-starved men who were returned as discharged prisoners from the enemy; and finally to prepare, at enormous trouble and pains, a directory of the inmates of all the hospitals of the army, by which the place of every soldier who had been or still was in hospital anywhere in the service could be traced out for anxious and helpless friends, and his condition or his death could be accurately determined. This directory recorded the names of more than 600,000 soldiers."

This gives something of an idea of the many-sided, arduous and important work the Sanitary Commission had to do at the front. But a work hardly less vast or important had to be organized and carried on at home—to supply the workers, the provisions, the materials and the money necessary to carry on the operations at the seat of war. Seven thousand auxiliary home societies had to be organized throughout the North. Vast fairs had to be planned and managed and carried forward to successful results in our great northern cities. The Sanitary Commission in its four years of operation distributed $15,000,000 worth of supplies for the sick and needy soldiers, furnished by the people at home, and expended about $5,000,000 in cash contributed for the same purpose.

How vast was the responsibility and

labor connected with the creation and management of all this stupendous enterprise, can better be imagined than told. Nor will the good it accomplished ever be estimated.

What a monument of glory will this forever be to Dr. Bellows, as the one who did more than any other to bring the association which accomplished it into existence, and to carry it forward to the successful achievement of its full aim. Thousands of other persons of course worked with him, but his was the leader's voice and brain and heart.

In all the careful plannings of the commission to avoid collision with the military authorities or the army medical authorities, or to systematize and extend the work to be done, whether at home or at the front, no head was wiser than that of the President of the Commission. In times of gloom and discouragement no heart was braver. His hand wrote the appeals that electrified the nation and made friends for the Commission everywhere, from Maine to Oregon. Whenever there was trouble between the organization and the authorities at Washington, none could clear it up so soon as he. Whenever there was a great meeting of extraordinary importance to be addressed in favor of aid for the soldiers, in the east or the west, Dr. Bellows's presence and eloquence were felt to be indispensable. At one time, when funds were low, and the courage of many was at its ebb, he went away to the Pacific Coast, and as a result of his eloquent appeals there, brought back more than $1,000,000 in gold for the Sanitary Commission's work.

Truly, as long as the war of the rebellion shall be remembered, the U. S. Sanitary Commission will be held in honor. And while the Sanitary Commission is known to history, the name of Henry W. Bellows will be a shining name. J. T. S.

"BEFORE THE FOUNDATION OF THE WORLD."

Some people are very much puzzled by those passages in the New Testament which seem, at first sight, to speak of Christ as if he must have pre-existed. They can see—what is clear to every one who reads the gospels without a preconceived idea in his mind—that the general picture of Christ presented in them is that of a man. And indeed it is evident, that by those actually about him, he was never taken for anything else but man. Evidently even his own kindred had no idea of anything more, for we actually read that they sent to take him home, thinking he must be out of his mind even to set himself up as the Messiah. (See Mark iii., 31–35, as explained by verse 21st of same chapter.) And yet here and there in Christ's teachings, or in the apostles' writings about him, there occur expressions which sound like the assertion of a nature quite beyond that of man. For instance, in the gospel of St. John (viii., 56), Christ, speaking to the Jews, says, "Your father Abraham saw my day and was glad", and two verses further on, in answer to their contemptuous reply that he was not yet fifty years old, he adds, "Verily, verily I say unto you, before Abraham was, I am." Then in his prayer at the last supper, also in the fourth gospel (xvii., 5), he prays, "Now O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was." What that glory was, that he was praying for, is seen at once by remembering the other occasion when he spoke of his glorification. It was (St. John, xii., 23) when his disciples had come and told him that some Greeks were asking to see him, and he was so struck by this sign of a work beginning among people from so distant a land, that he broke out into those joyful words: "The hour is come that the son of man should be glorified!" He meant: glorified by his gospel being accepted and men's hearts being turned to God. He was about to perish, but he felt that he should not die in vain. "I, if I be lifted up from the earth, shall draw all men unto me." But what about it being a glory that he had with God "before the world was"? These sound strong expressions. But the question is: What did he really mean by them? The difficulty passes

away the moment you look at the way in which the apostles speak in the same line of thought. You see then that it was not any *personal pre-existence* they were thinking of, but of how Christ and his great work, and his life and death, and *they themselves also and their work*, all pre-existed *in the mind and purpose of God*. You see this by finding that the very same language is applied where it *could not* mean actual pre-existence. For instance, Christ is spoken of as "the Lamb slain from the foundation of the world". They could not have meant *that* literally, anyhow! But we come at what they did mean, and what their master meant, by looking at the passages in which this same language is applied, not to Christ, but to his followers. Thus in Christ's great parable of judgment (St. Matt., xxv., 34), the word is: "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." More clearly still, St. Paul, speaking (Ephes., i., 4) of himself and his fellow-disciples, says: "He hath chosen us in him [i. e., in Christ] before the foundation of the world." And finally St. Peter (First Epistle, i., 20) puts the matter beyond all doubt, in speaking of Christ as "a lamb without blemish and without spot, who verily was *foreordained* before the foundation of the world." All this shows that they used this kind of language, not to affirm the actual *existence* "before the world", either of themselves or of their master, but to express their intense feeling that all this life and work of Christ was not a mere accident of that time, but part of the great world-plan of the Almighty, always present in his thought and purpose: This coming of Jesus, the meek and lowly Jesus, in so much humbler guise than his people had looked for their Messiah, was still the very thing God had been all along purposing. They would not admit that the Jews ceuld have thwarted God's plan, even in crucifying him! God had foreseen it all, taken it all in, provided for it all. Christ's ministry, Christ's cross, Christ's disciples, Christ's ultimate glory—the whole thing was simply the working out of what God had been leading on from the beginning; it had all existed in the divine mind "before the world was". They put it very strongly, and yet, the more you read it, the more clearly you see that they were not thinking of anything like the rigid Calvinistic doctrine of "election", nor as in any way interfering with man's responsibility. It was simply a grand, trustful, triumphant sense of God's eternal will overarching all, crowning all, surrounding, with its beneficent control, the movements and caprices of the changeful world. It was the same thought, shaped in old Hebrew phrase, which Tennyson utters in that great word of his, of

> "one far-off divine event,
> To which the whole creation moves."

B. H.

A SON'S ADVICE TO A FATHER.

I.

PREFATORY.

My Dear Father:—Since I joined the firm of ——— & Co., in the capacity of the "Co.", I have been led to think a good deal on the responsibilities of my position. You see I have always held—especially since I read Robert Collyer's sermon on "Childhood"—that the real hope of the world lies in the young people. Indeed, I have sometimes thought that a movement for the advancement of children's rights is quite as important as that in which Aunt Jane is so interested — the rights of women. This, however, can wait. I have often endeavored to discharge my own duty as a son by giving you advice in private, though not altogether with the success I could desire. But latterly I have felt that something more is necessary. At the age of 26, and in business on my own account, I feel that I shall not be young much longer, and my approaching marriage warns me that the time draws on when I may have to take my place among the recipients, rather than the givers, of advice. Under these circumstances it has occurred to me that it might be useful if I were to throw together the results of my observation into the form of familiar and friendly letters. Perhaps, indeed, these

might be useful to others besides the one parent whose claims upon me I so deeply feel. There must be many men in the ministry, my dear father, similarly circumstanced to yourself, but without sons capable of giving those counsels which men in middle or somewhat advanced life so urgently need. I feel for people so situated. I hardly know where they are to look for guidance. Plenty of books have been written, from Lord Chesterfield's time to this, embodying the advice of fathers to their sons—books well meant, I am sure, but now quite *passe*. In fact they were based on the old patriarchal ideas of the filial relation, now universally regarded as the relic of a barbarous age. But the wiser philosophy of filial and parental *equality* (for I do not think it wise to insist on more than this), though generally acted upon in domestic life, has not yet had time to construct a literature of its own, and I am not aware of a single volume of well-considered advice from a son to his father.

In the matter of *ministerial* life and work this want is especially pressing. Before I was old enough to think—I will not say for myself, but for *you*—I remember the earnestness with which you used to insist upon the importance of the young life in the church, and upon the necessity of adapting your services to them. And yet I think that ministers are as slow to ask for the advice of the young, as they are to take that of the old. Now I combine in my own person the double qualification for giving such advice, that I am both young, and—a layman. My youth will enable me to give words of affectionate counsel to our older men like yourself, while my position as a layman may justify me in giving even to our younger ministers advice, which, you well know, my dear father, it would be useless for their older brethren to offer. I propose to publish my counsels in a series of letters to our new magazine, and can only hope that they will be received in the same cordial spirit in which they are given.

CONCERNING "MAKING A BUSINESS OF IT".

When Cousin Tom was ordained last year at Grumbleton Center, I got off for half a day and went with the rest, for I used to like Tom at school. I cannot say I was much taken with the ordination service; there seemed to be too much in it, for my taste, of telling the people that they must not expect very much from a young man; and more than one of the speakers laid it on Tom to be sure and keep a great deal of quiet time among his books, as if the greatest danger to a young fellow was that of doing too much. Of course I was a mere looker-on, but there seemed to me one piece of advice that wanted giving, and yet no one put it into words. So afterwards, when we were returning in the train, I couldn't help saying to him, "Now, Tom, you've got to put right in, and *make a business* of this thing; and as for all that talk about the people not expecting too much of you, and about keeping this time and that for yourself—don't you mind it, but go in, as we have to do in business, and resolve to *make a success of it!*"

Well, I thought Tom seemed a little huffy about it, and he said something about my only having been three months out of my clerkship; and, as he is a year older than I, perhaps I was a little forward—and still, it did seem to me, and does yet, as if that plain little bit of advice of mine was about on the spot.

I don't think *you* need to have much said to you about this, father; at least not in the way of urging you to do more! You are busy enough, anyhow—too busy; I think my mother is right in wanting you to draw in a little, and not let everybody and every movement and society under the sun use you as they do. No! your trouble is rather like that which Uncle Jenks found when he took the presidency of that North Polar Railroad. I remember he said that all the profit had been muddled away in branch lines and local extensions. The fact is, father, there are too many branch lines and extensions in your ministry! If you would close up a number of these

and *develop the main line*, you would make a stronger thing of it.

But I had Tom, and other young ministers whom I know, in my mind. I think they are very apt to start without any clear idea of what they are going in to do. They don't seem to understand that they are going into a business, and one to which they've got to give their best thought and work if they're going to make it win. They know that they will have to preach so many times, and they want to do that preaching well; and then there is the Sunday-school, but Tom said he didn't feel very hearty about Sunday-schools; and as for parish visiting—I know that quite a number of these younger men talk about it as if it was just waste of time, and unreasonable to expect much of it from them. So that there is very little definitely to be done, and if they do that little fairly well, they seem to feel that that is about all, that they are doing all that can be fairly expected of them, and that no one has a right to find fault or be dissatisfied.

Funny idea! "Doing all that can be fairly expected of them!" I don't think Uncle Jenks would have set that "North Polar Railroad" on its feet if he had thought of it that way! I remember when I was first taken into this house as a clerk, our old manager took me into his room, and he said something of this kind: "Now, young man, you've been to college, and you think you know a heap, and you've got a great many high notions into your head, and I noticed you were asking particularly what time we close. But if you want to be a success here, you have got to put all your high notions away; never say what you will do or won't do, but just take hold and do whatever comes along, and work like a beaver; and when there is extra work to do, do it without grumbling; and when we have to stay late, stay like the rest of us; and, above all, never object to do this or that, as not *your* work, or not what you were engaged for, but feel as if everything is part of your work that can help this old concern go—and then, in time, you'll make a man of business." That was all the "ordination service" *I* ever had. Not as long as Tom's, but quite as practical and easier to remember, and I think it was this, quite as much as your influence, father, which last year caused me to be taken into the firm, as the

"— Co."

WHAT IS THE MISSION OF UNITARIANISM?

AN ANSWER FROM DR. BELLOWS.

The peculiar mission of the body of Christians to which we belong is to maintain the reasonableness of the Christian faith. Our efforts in the past have had always this distinctive quality: they have been rationalistic. But our loyalty to truth frequently compels us to modify our views, and sometimes to reject opinions earnestly entertained by other Christians.

That the world is under the curse of its maker; that men are born enemies and accursed in God's sight; that Jesus Christ died to appease God's wrath and make his mercy safe and possible; that by any verbal confession or acceptance of any condition, other than that of hearty moral obedience, we can be restored to God's approval, all this (our loyalty to God and truth declares) is mere heathenism.

But let us not for a moment think that our chief business is to pull down or destroy, that our main message is to tell what we do not believe. The mission of Unitarianism is rather to make awful and imperative the spiritual sense of a present holiness, whose mercy is justice, whose justice is mercy, who is love itself, but love clothed in truth and wisdom — the God of the conscience, the awful but blessed Source of duty, and its eternal and incorruptible Friend and Exactor. It is to present this God of heaven and earth as here and now present, and as inspiring, sustaining and comforting all hearts that humbly seek and love his wisdom and grace.

The mission of Unitarianism is to affirm the beauty and the moral and spiritual authority of Jesus Christ, all the holier, sublimer and more efficient a savior for having no means of saving us

except God's pure and eternal truth exemplified in a truly human, but all the more for that a divine, life. It is to affirm the glory of the Scriptures when laid broadly open and without preternatural inspiration, considered as written by men moved by that same Holy Spirit which moves us when we are simplest, sincerest, most humble, yet most exalted, and as owing their eternal charm to their inherent truth and the natural exaltation of their authors, and not to any magical or unintelligible sources of spiritual knowledge.

The mission of Unitarianism is to affirm the brotherhood of men, of races, of humanity; to acknowledge the sisterhood of religions, and to be glad to recognize every jot and tittle of truth we find in any or all of them; it is to call men to repentance and newness of life by a grander unfolding of the divine gift of life, the wonders and glories that surround us in the natural world; to display the gracious opportunities of glorifying God in the love and service of our day and generation; to fasten upon the corroding sins that are eating the heart out of homes and towns and cities and nations, and insist upon instant, heroic, yet humble efforts to cauterize and cure these cancerous diseases; it is to speak for the poor, the wronged, the ignorant and unfortunate, and to call men to something more than a theoretic sense of God's love for them, namely to ourselves being the providential messengers and servants of that love.

It is the mission of Unitarianism to arouse the human soul—asleep, drunken, drugged, dwarfed—to a sense of its latent capacity, to haunt it with thoughts of God; to flood it with streams of new light and life; to make its immortality a thing felt and known by the thrill and bound of its aspirations toward the eternal spirit and the eternal life. To lead to light by light; to God by godly ways; to be with Christ in Christ's spirit; to stand for righteousness, real, not imputed, not bought or borrowed, but earned by genuine service of God in the interests of humanity — this is our mission.

THE POWER OF A GRACE.

Looking over a file of old papers of the war time, we came upon this the other day, which struck us as worth rescuing from oblivion. It is a story told by one of the Seventh Massachusetts.

Said he: "While encamped in Maryland, I wandered off one day and came to a farm-house, where I saw a party of the Rhode Island boys talking with a woman who was greatly frightened. They tried in vain to quiet her apprehensions. They asked for food, and she cried, 'Oh! take all I have, take everything, but spare my sick husband!' 'Oh, darn it,' said one of the men, 'we ain't going to hurt you; but we want something to eat!' She persisted in being frightened, however, in spite of all efforts to reassure her, and hurried some food on to the table. But when she saw this company stand about the table with bared heads, and a tall, gaunt man raise his hand and ask a blessing, the poor woman broke down with a fit of sobbing and crying. She had no longer any fear, but bade them wait, and in a few moments had made them hot coffee in abundance. She then emptied their canteens of the muddy water which was all they contained, and filled them with coffee. But her astonishment came to its height when they insisted upon paying her."

EDITORIAL NOTES.

The *Western Christian Advocate* is credited with this wise sentence: "Those who tell us that the age of doctrinal preaching is past seem to forget that truth is a thing every generation must learn."

Is Unitarianism Christian? Dr. Wm. G. Eliot answers this question in *Our Best Words* as follows: "If one claims to be a believer in God, but not in Jesus Christ, he is a Theist. If he rejects both beliefs, he may be a religious man according to some interpretations of religion (too refined for my understanding), but he is not a Theist nor a Unitarian, according to any proper interpretation of the words. You might as

well call him a Methodist or a Congregationalist, under some new explanation of the words taken out of their proper religious significance. For one, I am not willing to change the historical meaning of the Unitarian Church. If not Christian let it disband and reorganize itself with an unequivocal name and with a new flag from which the cross of Christ is stricken out."

We begin in this number of the Unitarian a series of answers by leading Unitarian preachers and writers of past and present to the question, What is Unitarianism? Our first answer is from Dr. Bellows, and is made up of characteristic passages selected mainly from the recently published volume of his sermons. Our next answer will be from Theodore Parker, taken from the Parker volume just sent out by the American Unitarian Association. We give these statements of Unitarian belief mainly for the purpose of making our monthly more useful in a missionary way; we wish to give our readers a periodical of such a character that one knowing nothing of our faith taking up and reading carefully any number would be able to get from it a general idea of what Unitarianism means and is trying to do.

Is God personal? When this question is asked, many misunderstand its import. It is the commonest thing for one to be understood, if he says he believes God is personal, to mean that he believes him to be localized, and to have a form and dimensions—to be, in short, a sort of "magnified and non-natural man". But no thought could be further from that of personality than this. Person does not imply form or physical dimensions. Person is a term which applies to spirit, not to body. To say that God is personal, is not to say that he has a shape like a man, but that he has, or rather *is*, intelligence, character, will. If God is simply blind force, as some say, then he is not personal. If he knows and purposes, then he is personal. If he is personal, we may rationally pray to him—call him our Father; if not, not.

Did the life and death of Jesus do anything to reconcile God to man, or to turn aside or appease God's wrath, or to purchase his favor? Or was their effect quite of a different kind—upon man, not upon God? These are questions which trouble thousands of persons reared in orthodox churches who get to the point where they dare ask questions which go down deep. The Unitarian answer to these questions is well given by Dr. James Martineau: "We conceive that Jesus of Nazareth lived and died, not to *persuade* the Father, not to *appease* the Father, not to make a sanguinary *purchase* from the Father, but simply to *show us* the Father (John xiv., 8, xvi., 25); to leave upon the human heart a new, deep, vivid impression of what God is in himself, and of what he designs for his creature, Man; he becomes, in short, the accepted interpreter of heaven and life."

We call the attention of new societies and societies in small places, wishing to build themselves houses of worship at moderate expense, to several excellent plans of cheap churches that are available for use. One is that of the new church in Topeka, Kas., published in the last number of *Word and Work*. This building costs less than $4,000, is plain and simple but in good taste, has a seating capacity in its audience room of about 200, accommodates about 80 persons in its parlor, which is so planned as to be used to enlarge the auditorium when desired, so that the whole seating capacity of the church is little short of 300. Another plan, of something very small and very simple, yet attractive in its appearance, is that of a little church which is now being erected at Helena, Wis. A cut of it was printed in *Unity* a few weeks ago. This will hold in its audience room about 100, and in its parlor, which is an extension of the auditorium and only separated from it by curtains or sliding doors, about 40 more. It is thought a church can be built after this plan for from $1,500 to $2,000. Of course in not many places would it do to build anything so small; but, where it would, this

plan is worth considering. Perhaps the plan which will be found most widely available, where taste and economy are desired and where an audience of say 200 is to be provided for, is one which has just been prepared by Peabody & Stearns, of Boston, for the American Unitarian Association, and purchased by that body, so that any society desiring to make use of it can have the plan, with all specifications, detail drawings, etc., without charge. It will cost to build according to this plan probably from $2,000 to $2,500. Of course the building will be small and simple, yet it will contain an audience room, a parlor (the two connected with folding doors or curtains), a kitchen and a vestibule, and the structure when completed will be in the best of taste in every part and feature—really handsomer than many a church costing two or four times as much.

We see that the annual movement against morning prayers at Harvard is again being pushed. But why this talk about "compulsory" prayers? Are not our friends there deluding themselves by a phrase? We do not observe that they apply that obnoxious word "compulsory" to any other items of their college attendance, which yet have to be equally the subject of the same systematic arrangement and requirement. We do not hear of a cry against "compulsory lectures" or "compulsory themes". We have not even heard of any organized movement against the regulation requiring resident students —except, we believe, in case of distinctly stated conscientious scruple — to choose some place for Sunday worship, and attend it. No! Let the question be argued fairly—simply of "prayers"; whether it is a wise custom which, in these great seats of learning, has laid out as part of each day's college duty, a quarter of an hour for attendance on— in Harvard, certainly—a very simple and catholic religious service. If this is *not* a wise custom, if the whole thing is antiquated nonsense, by all means let it be done away. But if, as we believe, it is a wise, right custom, which very few would object to in itself, then let the necessary conditions of it be frankly and fairly faced, and don't let it be abolished by such mere *coup d'epigram* as this attempt to discredit it by the stigma of "compulsory".

The Congress of Churches held in Hartford last autumn seems to have set many minds considering the questions: Ought there not to be a closer unity between the various Christian denominations of this country in worship and work? Cannot something be done to allay the sectarian spirit, to cause Christian people of all sects and names to emphasize less the differences that separate them, and to bring into clearer recognition the central things of religion and life which they hold in common? With a view to pressing these inquiries upon the Christian people of the country generally, the editors of the *Century* magazine have made arrangements to give their readers during the next few months a series of articles, from able and catholic-minded writers of various denominations, upon the general subject, with suggestions as to what concessions each denomination may well make, and what contributions furnish toward the end desired. The series has already begun and in a way that promises well. Regarding the evils of excessive sectarianism, and the desirableness of trying to bring all churches and Christians nearer together, the *Century* says editorially: "That the peculiarities by which the several sects are distinguished one from another are matters of considerable interest to many minds may be freely admitted; that they are of trifling importance when compared with the great truths in which all Christians agree and the great ends which they are united in pursuing, is too plain for discussion. When, therefore, the denominational peculiarities are so emphasized that the lustre of the great truths is dimmed, and the progress of the kingdom of heaven in any community is retarded, the guilt of schism is incurred, and a heavy condemnation rests on those who thus magnify their 'private interpretations' at the expense of common interests."

SOME THINGS THAT ARE SETTLED.

A Sermon by CHARLES G. AMES.

"A kingdom that cannot be moved."—*Heb. xii.: 28.*

We live amid mysteries, and are pressed by problems, being obliged to ask many questions for which we find no answer. This is not our fault, nor is it a misfortune. It is merely an incident of our development and of our condition as finite yet intelligent moral beings. Let us also construe it as a sign of our capacity for endless growth. Why were we made aware that our little being fronts infinity, if infinity is no relation of ours?

But our modern life proceeds under a peculiar difficulty. We have been victimized by premature answers; by the foreclosure of questions which ought to have been left open. A premature answer is but another name for superstition. Errors confined within the human mind generate noxious gases; and when even a lighted candle of truth is brought in, there is an explosion and a terrific shaking. Such explosions, such shakings, are taking place just now in the minds of thousands, and in all the churches. With many it is a time of serious alarm, as if the foundations were giving way. But, as Theodore Parker says, "the stars keep their places, even if men's heads run round".

To the individual, and to society also, the death of faith is a woful calamity. We are rich only in what we can have and hold; in our positive and restful convictions. Doubts and disbeliefs cannot be rated among our valuable assets, though they may be necessary to an honest adjustment, clearing our books of false or mistaken entries and miscalculations. But they always imply unsettlement, disturbance.

After the War of Independence, the exhausted colonies passed through some years of dire distress and suspense. The land had no sense of peace, and no chance of prosperity, until the public conditions of order and stability were secured by the acceptance of national and local constitutions, which defined the main lines of liberty and authority. How many souls in our own time have fought out the battle of free thought and shaken off the usurpations of dogma and tradition, only to find themselves in a state of spiritual anarchy and desolation! In California I observed that during an earthquake there was a general suspension of business. I have also observed that church life, family life, and the aspirations of the private soul, all suffer a partial check when there is a prevailing feeling of uncertainty about the matters of morality and religion. Unless there is *firm ground*, how can we stand or walk, or work or rest, or plant or build?

But amid the questionings and confusions of the time, is there nothing to trust? Has humanity made no permanent gains, after all its struggles and sorrows? Have all the ages failed to acquire anything worth our keeping? May not the uncrazed average man—saint or sinner—be reasonably sure that there is something genuine and reliable about his own being, and that he belongs to a genuine and reliable sort of world—to a kingdom that cannot be moved? Perhaps, if we can satisfy ourselves that there is such a kingdom for us—that some central principles are well settled, and that the constitution of things under which we live is really adequate to the universal and the individual welfare—*we* also can settle to a reposeful frame of mind, and so manage to keep our poise amid all commotions and pending all needful inquiries. Perhaps also we shall do well to look among those things that are so common that they are little valued and scarcely noticed. We are told that even the wise man needs to be reminded now and then of his actual possessions and advantages.

1. It is well settled that *we are living under a system of order.* Man has seen enough to be sure of this: There is a real world and he is a real discoverer of it. The world is not chaos, but cosmos; not a confused and unrelated mass of facts and forces, or a medley of events, but a realm of regulated and orderly activity. Everything goes by law; nothing by luck or blind chance. Either the forces that are at work in

the universe have something like good understanding or co-ordination with each other, or they are guided by an all-mastering Intelligence; for they work together as if they knew what they were about. This reign of law and order is steady, constant, consistent and universal; so that all that seems like disorder is gathered under the order and incorporated into the system; and there is nowhere a fragment or broken thing which is not part of a larger whole.

How much does this mean? It means that there is something which we can depend upon—a uniformity in which we may trust. It means that, without being half aware of it, we are all and always living by faith; it means that the man who suspects himself of universal skepticism and is ready to cry:

"There is no good, there is no God!"

—really feels the utmost confidence in the management of the world, and rests securely under the strong, wise government which his disturbed surface-thoughts deny. It also means that reason—the swift-sure instinct of our intelligence — is itself identical with faith, or trust; and that absolute despair —a loss of all sense of the order of the world — is another name for insanity. Certainly we find "peace in believing" only; for consider how little we really *know*. Yet every advance in knowledge —every shaft of light which penetrates a little way into the infinite mysteries which enfold us, and which we are— confirms our confidence that the reign of order is all-inclusive; that it gathers into the harmony and unity of a single kingdom all realms, entities and processes—material, intellectual, moral and social; so that everywhere and always we can depend on that orderly sequence which we call cause and effect; that is, on the government under which we live.

It is a great thing to have this sense of order established in our minds, as a fact of consciousness; it is a conserver of sanity, as well as a condition of peace and power. It is one of the richest historic gains of mankind. How far the enlightened portion of the race has traveled since the ages when even seers and sages were all the time looking for miracles and interventions—that is, for breaches and interruptions of the order! Did a glimpse of the reality dawn on the mind of that Hebrew who first spoke of the "covenant-keeping God"? For every law of matter or of mind may well affect us like a divine pledge of good faith, or a sign of the Real Presence. But, whether we accept it to our spiritual comfort or not, the fact that we are living in an orderly universe may be set down as established.

2. It is settled that *man's place is in this order.* He is not an outsider, a spectator, or visitor; he lives inside the order, lives by its help, and is himself a part of it, as product and factor. He is related to all its facts and forces, and they are related to him. Not everybody knows this; few realize it long at a time; but it is established beyond question, and it is a great, great thing for each one of us and for our collective life. For it draws after it this vast consequence: That man belongs where he finds himself; he is at home in creation; he is at liberty to *feel* at home, and to help himself to all the advantages of a world so fitted and furnished. It means that the order in which he is placed is friendly to him, and that he has no cause to be afraid of anything in heaven or earth. He is in his place as truly as any star in the sky.

4. *Man's free activity is a part of the order.* If the world acts on him, he can act on the world. The nature and limits of man's self-determining power may still divide us in opinion; but it is happily settled that he is one of the world-forces, and that there is room for the work and play of all his faculties. He has become confident of his right to make the best of his wonderful situation, and to avail himself of all facts and forces within his scope. This freedom is a part of the order, and it carries with it our rightful and regal dominion over an unmeasured and ever-growing field of activities and advantage.

This also means a long stride in the upward path of evolution. There was

a time when man stood cowering in the presence of nature and felt overwhelmed by its greatness and complexity. To his childish timidity, the vast and vague apparition seemed to say: "Stand off! The God who made the world may blast you if you meddle with his work, or rashly try to penetrate its secrets. Change is profanation, sacrilege!"

It is likely that for untold ages man depended for subsistence on the flocks and herds, and on the spontaneous products of the soil. He did not venture, even had he known how, to increase this natural provision by artificial culture. When supplies grew scarce, some bolder tribes experimented in planting and sowing; but they were looked upon as impious invaders of the divine order. Some interpreters regard the legend of Cain and Abel as a surviving trace of a great conflict between the primitive shepherd clans and the innovating earth-workers, in which the former were worsted, the color of the story coming from their own party. And how audacious were the first navigators who intruded on the mysterious world of waters, guarded by spiteful spirits of storm and wave!

"A bold man he
Who tempted first with ship the unknown sea!"

To the Greeks it seemed as if the gods were jealous aud stingy, so that Jupiter grudged to mankind the use of fire, and so punished with chains and torture the more generous Prometheus who brought it down from heaven. Other legends point back to that twilight of civilization, when the sense of power and freedom was dawning with the light of more exact knowledge of the natural world, and when human skill was applying itself to the working of metals, the draining of marshes, the taming of wild creatures and the harnessing of the elements. Along with this came a vast increase of comfort and happiness, as well as a vast expansion of spiritual capacities and experiences; for man's freer use of the world always means a freer use of himself. Nor could there be very much progress in arts or sciences till he outgrew this childish hesitation about appropriating to himself and his uses all the contents and powers of the world. How much can be expected of a people who suppose the Creator may resent the digging of a canal or the setting up of a lightning-rod?

Even now we are at the dawn of discovery and invention; we do not half know our resources, and we may well feel the liveliest interest in every new step taken in the long march of physical improvement. All that teaches health or economy, beauty or use, all that makes the earth a better home for mankind, belongs to our proper heritage. If "the inspiration of the Almighty" is indeed the source of human understanding, we may rank as a part of divine revelation all those sciences which make man better acquainted with his dwelling-place. And whenever it becomes apparent that any condition of affairs is not adjusted to human welfare, it is not for us to say: "God made it, and we must submit till it shall please Him to mend it", especially if it is in our power to mend it.

What, mend nature? But it is settled that man is a part of nature and one of its active forces, as free to act on the world as to be acted on by it. If a volcano can throw up a mountain, or the waters can change the coast lines, or the cold can split a rock, has not man as good right to do these things as fire, flood, or frost? That was a fine saying of Louis Napoleon, when a fair valley was desolated by a freshet, and money was wanted to build an embankment: "The rivers must be taught to keep their beds." This rightful dominion of man over nature and his circumstances is among the great truths that we may call settled.

5. But it is also settled that *man is not independent.* He is king by divine right, yet his is a limited monarchy, and he is the subject of an unchangeable constitution, for treason to which he loses throne and crown. All his activities end in failure and disaster, unless they conform to laws which he did not make, and which he cannot amend nor repeal. Not only is his being de-

rived, but his life is entirely and continually dependent on that mysterious "Energy" which is its primal source. No leaf can live separated from the tree, no tree separated from the soil; no man apart from the life giving Power. If he breaks his bodily connection with the air and light, his body withers; if his will breaks loose from the higher will, his mind declines into weakness and darkness. Experience, long and sad experience, has settled this: That our welfare depends on compliance with fixed conditions. The world is not made on the plan of letting us have our own way. Our freedom is close-bounded by absolute necessities; it is the glorious freedom of a walled city. It is settled that we must take the consequences of our conduct, be it wise or foolish. The very powers and elements which work together for our good will turn upon us like enemies when we take them wrongly, as the winds and waves, which bear the skillful sailor to his port, send the unskillful or the unwary to the bottom.

This also is full of meaning. It means that our true business is to learn and practice the laws of being. It means that peace and power are to be found only by keeping up our *vital connections*, physical or spiritual. It means that man is capable of regeneration, or degeneration—of change for better or for worse—according to the ruling tendency of his life, the right or wrong use of his freedom and power. And it discloses the true origin of a large part of the misery of mankind; namely, in a *false independence*, or perversion of the will, issuing in lawless and disorderly living and in separation from the Base of Supplies. We may as well call it *sin*.

A western physician, a thoughtful and educated man, who had spent much of his life in wrestling with theological problems, and had passed through many phases of skeptical inquiry and inward conflict, told me that it all ended in a simple conclusion, viz.: "There is one manner of life by which a man ever gets lower and grows meaner; another by which he ever rises and grows nobler; it is for the man to choose. The whole of wisdom consists in finding and following the upward path." May we not agree to call this also one of the things that are settled? And it puts us in the way to settle a great deal else.

How broad a field this conclusion covers, and what measureless consequences flow from its acceptance! The principle expands into countless details. Every faculty of body or mind, every inward or outward condition of life, can be made better or worse. For every possible human interest, the way of improvement is the way of life and salvation, and the *neglect* of the means of improvement is the way of perdition. And it is settled that the way of improvement lies through accepting helpful influences and through orderly and habitual exercise — the repetition of well-selected and well-directed activities. Thus there is always an open road out of darkness, weakness, evil, bondage; and there is also an open road into them.

6. But we have already agreed—have we not?—that man's power is all derived, and that his receipts are limited by his own conditions; that help comes to him from the original Source—whatever that may be—only when he maintains vital connections therewith by conforming to the order. In turning from evil to good, therefore, he finds that the creative energy operates as a *restoring* energy — a force of redemption, deliverance, renewal. This kind of Help can be depended upon as surely as the farmer can depend on sun and rain, as surely as we depend on gravitation. This truth of nature, reason and experience has indeed been obscured; but every re-announcement of it is a gospel of great joy to all people.

Thus it is settled that there are laws of health and recovery for the mind, or soul, as well as for the body; that there is an orderly method for our moral life as truly as for the movements of the stars. There is a light shining within us which can be trusted for guidance as surely as the light of the sun without us. Our confidence in spiritual realities rests on grounds as firm, as natural

and rational as our faith in the external world.

7. While there is no authority for any definition of the First Cause, and while no human name or conception thereof can be adequate or final, we may still place this in the category of things settled: Whatever power, wisdom, and parental love are necessary to the production and maintenance of this system of physical and spiritual order (which we inhabit and recognize) must be present and operative in every law and fact of that order. Not a grass-blade springs, not a sparrow falls, not a sand grain coheres, not a soul sins, suffers, or aspires, but ALL is there. The Supreme Fact or Factor, named or unnamed, is manifest in each form of life and in each process which goes to make up life; most manifest to us, let us dare to say, in those perceptions and experiences which disclose to us the deepest meanings-,—the meanings we call power, wisdom and goodness—realities which we know by sharing them. There can be no objection to using the word "GOD" so long as we can enshrine within it all these meanings, and still hold it open and flexible as a symbol of our clearing and expanding vision of the All-Perfect. Nor is there any objection to calling God a "Person", if that word does not misrepresent and limit to our thought the All-Pervading. Still less can there be any objection to our abandoning ourselves to "the Power *not* ourselves which makes for righteousness", and which yet works in us "to will and to do".

For myself it is also happily settled, to the sweet content of reason and aspiration, that the highest and clearest *manifestation* of the Universal Life must be looked for in those forms of humanity which exhibit the nearest approach to the perfect. The Spirit can only be revealed in spiritual form and quality; the Father can only be known in the Son; and he that hath seen the Son hath seen the Father also. The Unknown is dimly guessed from the Known, and the Divine Light is hinted by our human intelligence, as the sun-power is in every ray, and as each drop is a sample of the sea. Since "all minds are of one family", man is the evidence of God, and the best man is the best evidence. If Jesus could emerge from the clouds of myth and dogma—if we could see the true sign of the Son of Man and Son of God—what a welcome he would receive, every one of us finding in him just what he would help us find in ourselves, the law of life in sonship!

Here is the soul and impulse of ethics; here the luminous center and essence of what is already settled in natural religion—man living freely in the broad physical and moral order, choosing and loving the way of righteousness; erect as a king, yet walking humbly, and held by a strong inward bond to the Life that feeds his own. If any one of our race ever grew to such completeness, how could he help saying: "I and my Father are one"? The highest spirituality thus appears to be the natural outcome of principles that are simple and obvious—principles which constitute a Christ-nature in all men.

If we take the things that are settled —the truths of which we are reasonably sure—and follow them out to their fair results, we shall have no need to join the anxious multitude who are "out in search of a religion". We shall find ourselves in a strong and stable kingdom; our place in the universe secure; our resources ample and unfailing; an open, upward-leading way before us; steady help and high company in the difficult climbing; the "far-off, divine event" ever fulfilling itself as a growing and glowing reality. With these necessaries of life provided, why may we not live? At home in the Father's house, why not survey and enjoy and use our ever-growing heritage?

Now we can afford to deal with open questions without hurry or worry, seeking knowledge seriously but fearlessly. For religious faith will no longer be timid in the presence of its own imperfect products—its institutions, literatures, dogmas and forms. "All things are yours." Even if every church should topple, the grand order remains.

Blot or discredit every book, creed and ritual—if such wholesaleness were necessary—still the kingdom is unmoved, and still we carry within us the record of the magnificent results of the joint activity of God and man through the ages—a record which, if we care to read it, goes far to clear up and confirm the obscured and underlying truth of all real religion, viz.: That man is child and heir of the Highest and the Best; that he dwells ever in the Father's house; that he is called, perhaps predestined, to be freely conformed to the divine image, and to become a living form of that Power, Wisdom and Goodness from which the universe proceeded.

I am interested, sometimes to intensity, in all these modern discussions about authorities, doctrines, philosophies, origins, destinies; but I am no longer concernful.

"It fortifies my soul to know
That, though I perish, truth is so."

The Reality is unaffected by our theories; and the discovery of reality must be helpful, however it may depreciate the value of old-style theological goods and patterns, or new-style speculations. Always there will be open questions; always the unknown will be more than the known; always mists will be rising and dissolving in the firmament of thought; always system-makers will be busy with their historical quarries, their criticism, their interpretations and their fancies; always man will be a puzzle to himself, and the Infinite will be past finding out to perfection; yet always the order will be steadfast, and always we may rest and rejoice in the greatness that "flows around our incompleteness".

The light that lighteth every man may be dim, but it is very real; it is a faint dawn, but it is a prophecy of day. Where so much comes from, more may be expected; only let us not avert our faces nor shut our eyes. If we *walk* in the light, we shall be children of the light. The truths we know, or rationally believe, are good to live by. We must incorporate these into life, into character, into society. They give us firm ground for faith, hope and love—ground on which we can stand and walk, work and build.

Our doubts are entitled to respect and fair consideration. We will keep our lips and our hearts clean of insincerity, and will affect neither unreal knowledge nor unreal faith concerning God, or Christ, or the future life. But we need not fear to rest on the affirmations of consciousness that we are living spirits, continually receiving a life which we cannot give ourselves; nor can we sanely question the swift and sweeping inferences which reason draws from our moral situation and from our native instincts of dependence, reverence, mystery and trust, and especially from the commanding sense of duty.

With these awful and glorious inward facts, confirmed by the consensus of the world's best experience, acquiring new dignity and significance with every advance in human evolution, how could we trust the creative Faithfulness any more surely if we heard a Voice out of the sky, or saw a Face out-dazzling the sun? Power, Wisdom, Goodness are the only things we *can* trust; and these can only be known or believed in, as they are spiritually perceived and verified by their correspondence or identity with something in *our* spirits.

If the fact of our spiritual nature—our kinship with the Eternal—does not mean that we are in the universe to stay, no amount of worry or pretence can change the order. If we belong here, and are wanted, there is no danger that we shall fall out of the strong, safe Hand. If we cannot trust the Father of all worlds and souls out of sight and without a word, what would His word be worth to us?

"He hath shown thee, O man, what is good; and what doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God?" All the rest is with Him, not with us. If anything is settled and stable it is the Supreme Government—a government that is threatened with no revolution—a kingdom that cannot be moved. Loyalty to its published laws is our safety. With loyalty comes con-

fidence and peace—peace that passeth all our little understanding; and the love that casteth out fear.

WOMAN'S WORK AND POST-OFFICE MISSIONS.

Communications for this department should be addressed to Mrs. Eliza R. Sunderland.

MISS SALLIE ELLIS.

The closing days of the old year brought sadness to many friends in many and distant places because of the news of the death of Miss Ellis, of Cincinnati, one of the best known and most efficient of our workers in post-office missions. Her death was no surprise to those who knew her at all well. Friends who saw her at the Western Conference at St. Louis last spring felt that it was probably her last appearance at our annual anniversary. Since then weakness and disease have made steady advances, until now has come the end. We are glad to be able to give our readers the following brief sketch of her life, and to say that Mrs. Fayette Smith is engaged in preparing a longer Memorial to be published by the Cincinnati Women's Auxiliary Conference, of which Miss Ellis was so long corresponding secretary:

In the recent death of Miss Sallie Ellis at Cincinnati, our denomination loses one of its most devoted workers. Her life strikingly illustrates the possible triumph of a high purpose over seemingly inseparable obstacles, and shows what may be accomplished by even one person in earnest. A girlhood, bright with all that lends a charm to life, was followed in maturer years by reverses and trials that might well have filled her with repining. "A useless life", careless lookers-on might have prophesied it. A frail invalid, shut apart from the world by almost total deafness, what could she do? A deep religious trust sustained her. An ardent Unitarian, thoroughly read in its literature, as the years went on she longed to extend this faith so dear to her. But for a long time no way seemed to open for the strong missionary zeal that burned in her heart. Although she did something in the way of distributing Unitarian literature under Rev. C. W. Wendte in 1877–8, not until the organization of the Cincinnati branch of the Woman's Auxiliary Conference in March, 1881, did Miss Ellis find her full mission. During her four years' service as corresponding secretary of the society, ending in March, 1885, she received 1,472 letters and postals, wrote 2,287, distributed at church and by mail 17,542 tracts and papers, sold 286 books, loaned 200, and obtained over fifty subscribers to Unitarian papers. Mere figures but feebly represent the far-reaching extent of this one fragile woman's influence—an influence that will live on in ever-extending power in the souls she has helped to a higher life, a broader vision, and in that new missionary impulse stirring her denomination, which owes something of its inspiration to her devoted labors. Consecration to a noble purpose is the lesson of her life. She clung to her work to the last. "There are many that need me and they keep me alive", she said. The brave spirit ignored the wasting body to the end, and looked out undaunted from the dimming eyes. When the worn-out machinery refused longer to run, the "little Pilgrim" fell gently asleep to awaken in a bright New Year, joining

"The choir invisible
Of those immortal dead who live again
In minds made better by their presence."

M. P. W. S.

WHAT ARE POST-OFFICE MISSIONS?

The allusion in the above article to Miss Ellis's relations to post-office mission work, will doubtless awaken inquiries on the part of some, and a desire on the part of many, for further information concerning this work, its history, objects and results. Ever since the organization of the American Unitarian Association, at least, there has been a definite instrumentality for furnishing free Unitarian tract literature on application; and since the establishment of the Brooks fund at Meadville, Pa., another instrumentality for distributing Unitarian books free to

a limited class of readers, and both these agencies have advertised in our own denominational papers. Then, without advertising, much liberal literature has been distributed in many of our churches, conferences and other public gatherings. But an attempt at systematic distribution of our literature through the mail, and in response to advertisements in secular newspapers, is of very recent date, and is just the work done by the post-office mission. Its originator seems to have been Miss Ellis, an invalid, unable to go much or far from home, and yet with a great love of her faith as "the power of God unto salvation"; it occurred to her that she might reach people with this gospel through the post-office, if only she knew where to find those who cared for it. And what better means to find such persons than by advertising? This she did, inserting and keeping a notice in two or three secular papers, to the effect that Unitarian tracts and papers could be had free on application to Miss Sallie Ellis, No. ——, Cincinnati, O.; and she was surprised at the number of responses, and the wide territory from which they came. Her work had come to her, and from that time to her death she devoted herself to it with loving zeal. The applications for literature were answered by sending one, two, or three little packages of tracts, and then following them by a letter of inquiry, and when the answer came back two hearts had entered into communication, helpful and inspiring to each.

When a report of this work went abroad it inspired others to enter upon a similar work Thus there gradually came into being what are known as "Post-Office Missions", east, west and south, all following essentially the plan inaugurated by Miss Ellis. Several of these have added, as did Miss Ellis, a loaning library of Unitarian books to the free tract distribution.

Besides the noble and lamented woman of whom we have spoken and whose toil is now over, I will not now stop to make individual mention of any others of our growing post-office mission band; there will be time for that hereafter. It is enough to say here, that Miss Ellis leaves behind her, already in the field, nearly two score of active and successful laborers, in nearly as many cities and towns — laborers whose advertisements of literature have brought from twenty-five or fifty to eight or nine hundred applicants, scattered over an area of from one or two to as many as thirty states and territories, with from a dozen to five hundred permanent correspondents retained on the different books. This mere general statement suggests something of what the good seed planted in Cincinnati has already grown to, and, more important still, hints something as to the future possibilities of this unique mission which opens before us as a denomination.

During the past year there has been an attempt made, more especially in the west, to systematize and centralize the post-office mission work by the appointment of a central and of state committees, who shall district and try to occupy the whole field, and, by collecting statistics of work, determine upon most successful methods for the future.

The success of the post-office mission in the future as in the past will doubtless depend upon finding workers "of rare spiritual gifts with ardent aspirations for founding a great spiritual church". It will be comparatively easy for churches to be induced to put an advertisement, offering religious literature free, into a city or country newspaper, and to find committees of ladies, young or old, who will be at the pains to wrap up and direct the packages which may be asked for. But when it comes to the personal element (for religious influence and helpfulness must ever be largely personal), the writing to inquire for, and then to respond to, the needs of individual minds, this will require a different and broader knowledge and higher talent.

The two essentials in post-office mission work are workers and material. How shall we find and fit the workers? What have we to meet the demand for material? Upon these subjects we shall have something further to say in future numbers.

E. R. S.

LITERATURE.

VIEWS OF RELIGION. By Theodore Parker. With an introduction by James Freeman Clarke. Boston: American Unitarian Association. Price $1.00.

This is a handsome volume, printed in large, clear type, and contains eighteen sermons, a prayer, and a full index. The plan of the publishing committee, as we learn from Mr. Clarke's introduction, "was simply to illustrate Mr. Parker's views of religion and theology"; but since these were the "themes which chiefly occupied the mind of this great thinker, preacher and reformer", we can hardly regret the limitation thus imposed. The English edition of Mr. Parker's works in fourteen volumes, edited by Frances Power Cobbe, has been used in the preparation of this volume. The subjects treated in the sermons chosen seem to us of so permanently vital interest as to ensure the volume a wide reading. Discourses on religion, such as those on "Conscious Religion as a Source of Strength", "Of the Culture of the Religious Powers", and "Of Communion with God", will not cease to be of living interest so long as human nature remains what it now is. Nor, unless we read amiss the signs of the times, will such specially theological themes as "Naturalism, Supernaturalism, and Spiritualism", "Speculative Atheism Regarded as a Theory of the Universe", grow less but more interesting as time passes. The great strides which physical science has made in recent times, and the large space which it has held in men's thoughts, as a consequence, has tended to crowd into the background the world-old problems of being and knowing, which under varying aspects have formed the subject matter of philosophic speculation. But they have only been crowded into the background—not outgrown nor permanently disposed of. The speculative curiosity of men will as certainly in the future as it has persistently in the past recur to and "move about through the circle of three great objects, God, nature, and the soul", still attempting to determine the relations subsisting between them. Physical science has thrown a flood of new light upon the middle term of this triad, and with this new light as data, men will return—are already returning with renewed interest and zeal to the consideration of the old problems. And this will mean that theology, which has of late been held at a discount, will once more take its rightful place and be recognized as the science of sciences, the philosophy of philosophies. Such strong, clear utterances as Theodore Parker's theological sermons will both help to rekindle this interest in theology, and will prove a real contribution to a philosophic grasp of such deep themes. E. B. S.

Persons who have read with interest and satisfaction Mr. John Fiske's last two little volumes, "The Destiny of Man" and the "Idea of God", will be glad to see the announcement in the preface of the last named volume that the author regards the two as only preliminary studies for a larger work which shall go over the same and much more contiguous ground. "The two books", says Prof. Fiske, "taken together, contain the bare outline of a theory of religion which I earnestly hope at some future time to state elaborately in a work on the true nature of Christianity. Some such scheme had begun vaguely to dawn upon my mind when I was 14 years old, and thought in the language of the rigid Calvinistic orthodoxythen prevalent in New England. After many and extensive changes of opinion, the idea assumed definite shape in the autumn of 1869, when I conceived the plan of a book to be entitled 'Jesus of Nazareth and the Founding of Christianity', a work intended to deal on the one hand with the natural genesis of the complex aggregate of beliefs and aspirations known as Christianity, and on the other hand with the metamorphoses which are being wrought in the aggregate by modern knowledge and modern theories of the universe. Such a book, involving a treatment both historical and philosophical, requires long and varied preparation; and I have always regarded my other books, published from time to time, as simply wayside studies preliminary to the undertaking of this complicated and difficult task. While thus habitually shaping my work with reference to this cherished idea, I have written some things which are in a special sense related to it. The rude outlines of a very small portion of the historical treatment are contained in the essays on 'The Jesus of History', and 'The Christ of Dogma,' published in the volume entitled 'The Unseen World, and Other Essays'. The outlines of the philosophical treatment are partially set forth in the 'Destiny of Man' and in the present work."

The volume of sermons from Rev. Rufus Ellis, D. D., just published by Cupples, Upham & Co., is at hand. The discourses are thirty-six in number, and are preceded by an almost speaking photograph of their author. The short preface tells us that they were prepared with no thought of print, but have been selected, since Dr. Ellis's death, from his regular and ordinary Sunday utterances. To his friends they will be all the more welcome for that. Some of the subjects treated are, "The Calamity of Succeeding", "Every-day Religion", "The Blessing of Our Life", "The Compensation of the Divine Justice", "Man's Stewardship on This Earth", "The Religion of Jesus a Divine Friendship", "Help the Weak", "Christ Our Leader". As one reads sermon after sermon, one feels that he is in the very presence of the gentle, high-minded, devout, loving teacher out of whose heart and life they all came—so redolent are they with his spirit. The discourses are brief, calm, thoughtful, full of the spirit of worship, and trust, and kindness, and a gentle heroism, and tender loyalty to Christ as the great and

loving teacher, friend, revealer of the Father. They are at the opposite pole from sensational preaching, and far removed from anything that would generally be called popular preaching. But they are noble preaching—preaching to what is deepest and best in man, preaching that nobody could listen to sympathetically and earnestly without being lifted up nearer to God, and filled with a warmer love to all his human brothers, especially the poor, the sad, the suffering and the sinning.

It is a significant fact that the *Princeton Review*, which for sixty years was a staunch and able defender of the orthodox theology in this country, at last died, a year or two ago, and now we have the NEW *Princeton Review*, with all the orthodoxy and all the theology left out except what is included necessarily in religion or Christianity in its broadest sense. What a silent testimony is this to the decline of Calvinistic and other rigidly orthodox views of religion among the thinking minds generally of this country! The new *Review* lays aside all defense and exposition of the old theology, and in place of that proposes to give us philosophy, science, constructive criticism, politics, letters, history, morals, general religion; thus consciously or unconsciously bearing witness to the fact that men's thinking and lives have become too wide and free and large to be content with the old bondage, the old narrow horizons, the old, poor one-sidedness of human thought and interests. The first issue of the new *Review* (January) is a good, broad, strong number, containing articles on "Society in the New South", by Charles Dudley Warner, "What an American Philosophy Should Be", by Dr. McCosh, "The Christian Conception of Property", by C. H. Parkhurst, "Lunar Problems Now Under Debate", by C. A. Young, "A Free Press in the Middle Colonies", by J. B. McMaster, "The Political Situation", "Monsieur Motte" (a story), and "Criticisms", "Notes" and "Reviews".

It was hoped, and a year or two ago somewhat expected, that a reprint of *The Dial*, the now famous periodical, published for a time by the early New England Transcendentalists, might be issued before this date. But the number of subscribers received was so small that the idea of republication had to be abandoned. The introduction to the intended reprint, however, prepared by Rev. George Willis Cooke, was not abandoned. Mr. Cooke devoted a great deal of time to this introduction, collecting and embodying in it a very large amount of information regarding *The Dial*, its origin, its history, the authorship of its articles, and the lives of its contributors. It appeared in the last number of *The Journal of Speculative Philosophy*. Persons desiring the article may procure it by sending 50 cents to the author, at West Dedham, Mass.

The *Unitarian Review* for February contains, besides the usual departments, the first part of Rev J. T. Bixby's address, given before the Ministers' Institute at Newport, last September, on the Present Aspects of Religion and Theology in Germany; Freedom's Martyr, an article on Sanborn's Life of John Brown, by Geo. W. Cooke; Col. Carroll D. Wright on the Pulpit as a Teacher of Social Reform, and Dr. Bartol on Channing and Garrison. Geo. Batchelor reviews F. E. Abbot's *Scientific Theism*.

A new edition, in flexible cloth binding, of Rev. J. H. Allen's excellent little hand-book, *Outline of Christian History*, has been published by Roberts Brothers. The history of Christianity might well be studied far more than it is, not only in Bible classes, but in schools and colleges; and in carrying on such study one would have to look far to find a more excellent guide than Mr. Allen's thoughtful and scholarly book.

Rev. E. P. Powell, formerly pastor of the Third Unitarian Church, Chicago, now of Clinton, N. Y., will soon publish a book setting forth his thought as to the religious and other bearings of the doctrine of evolution.

Robert Collyer is not only a preacher, lecturer, historian and poet, but he has now turned novelist. The *Brooklyn Magazine* is publishing a short serial story from his pen, entitled "Faint Robert".

Archdeacon Farrar is the author of three excellent books for boys: ERIC: *A Tale of Roslyn School;* ST. WINNIFRED: *or, The World of School;* and JULIAN HOME: *A Tale of College Life.*

A new and cheaper edition of James Freeman Clarke's scholarly work, "Ten Great Religions", has just been issued, in two volumes, by Houghton, Mifflin & Co.

Mr. Ruskin hopes to complete the first volume of his autobiography, embracing three chapters of "Præterita", before his next birthday, which falls on February 8.

"Evolution and Religion", a lecture by the Rev. M. J. Savage, has been published in pamphlet form by Geo. H. Buchanan & Co., Philadelphia. Price 25 cents.

NEWS FROM THE FIELD.

Rev. Brooke Herford of Boston is just completing a missionary preaching and lecturing tour of ten days in the west, similar to that which Mr. Savage made a year ago. Mr. Herford left Boston on Monday, Jan. 25; spoke at Ann Arbor, Mich., on Tuesday evening; Midland, Mich., Wednesday evening; Big Rapids, Thursday evening, and Grand Haven Friday evening, reaching Chicago in time to give an address before the Channing Club on Saturday evening. On Sunday he preached at the

Church of the Messiah, where of course a large congregation gathered to hear and to greet their old pastor. On the subsequent Monday, Tuesday and Wednesday evenings he spoke in Davenport, Iowa City and Keokuk, Ia., and on Thursday evening at La Porte, Ind., and then turned his face homeward, expecting to occupy his own pulpit in Boston on the first Sunday in February.

All this suggests the inquiry: Why cannot an arrangement be made for half a dozen of our leading eastern preachers to make just such missionary preaching tours in the west or south every winter? Let the churches which are favored with having these men for pastors arrange to give them up for one or two Sundays each season for just this work, paying their traveling expenses and thus enabling them to make their lectures free in the towns where they speak, so that they may draw the largest possible hearing and accomplish the most possible in the way of sowing far and wide the seed of our Liberal Christian gospel? Why not?

Chicago.—Rev. J. V. Blake, of the Third Church, who with many others was badly burned and came near losing his life at the burning of a Christmas tree in the county Hospital, is recovering from his injury, as are the members of his family and the eight or ten of his parishioners who were involved with him in the catastrophe.

—The preachers at Unity Church during the month past have been Rev. J. R. Effinger, State Missionary of Illinois; Rev. Wm. C. Gannett, Rev. Enoch Powell of Topeka, Kan., and Rev. H. M. Simmons, of Minneapolis, Minn. Mr. Milsted, the pastor-elect, will be installed on Thursday evening, Feb. 4. A general invitation is extended.

—The Channing Club held its last monthly meeting on Saturday evening, Jan. 30. A paper was read by our senior editor, on "Some Points at which Unitarianism Needs Strengthening".

—The four Unitarian Sunday-schools of the city are making a study this year of the Minor Hebrew Prophets.

—Rev. E. P. Powell, of Clinton, N. Y., recently made a visit to Chicago, preaching in his old pulpit (the Third Unitarian), lecturing before the Philosophical Society, and reading papers in the parlors of several friends.

—Rev. Enoch Powell, of Topeka, Kan., has recently been in the city to raise money for his new church. As a result, he carries home $200. He desires, through THE UNITARIAN, to return thanks to the friends — fifteen in Unity Church, one in the Church of the Messiah, and one in All Souls—from whom the money came.

Boston.—At the union meeting of the Suffolk branches of the Women's Auxiliary Conferences, held at the Arlington Street Church, Jan. 21, the subject under consideration was the "Post Office Mission".

—We made mention in our last issue of the course of special sermons which is being given by leading Unitarian ministers at Dr. Putnam's church in Brooklyn, N. Y. We have now to add that arrangements have been made to have these sermons repeated on alternate Sunday afternoons in King's Chapel, in this city, and two of the number have already been delivered.

—Said James Freeman Clarke, in a recent sermon delivered in his church: "We, as a society, give $1,000 each year to the Unitarian Association, which circulates its works all over the world. Last week I had a letter from a young Japanese who studied at Harvard University, and who is now in Tokio in the government employ of that empire. He wrote to tell me of the Unitarian books he had circulated among the Japanese and how welcome they were; how much they were read, constantly passing from hand to hand. He said they were read by a number of Buddhist priests of his acquaintance, who were greatly interested in them. Thus, when you give to the Unitarian Association, you may feel that you are commending Christianity to those who are ready to receive it in India and in Japan."

—An exchange says: "Among the portraits finished and in process of being painted, for the hall of the new Unitarian building, are those of Dr. Channing and Dr. Bartol by Miss Rose Lamb; one of Dr. Hedge by Miss Elizabeth Bartol; those of Theodore Parker and Dr. Ezra Abbott by Mr. Billings; one of Rev. Dr. Joseph Tuckerman, the founder of the ministry-at-large in Boston, which is to be painted in New York by order of his son, who lives there, and one of Rev. Dr. George Putnam, presented by Mrs. S. J. Bush. Other portraits, it is expected, will be donated from time to time.

—An attractive entertainment was recently given in Boston, in the parlors of Mrs. Fred Ames's house on Commonwealth avenue, in aid of the Kindergarten for the Blind, an excellent charity which has enlisted the sympathies of the society people of the city for a year past. The programme consisted in part of instrumental music by W. H. Sherwood; Dr. O. W. Holmes read half a dozen of his poems, among them his "Dedicatory Poem" to preface a raised letter-book for the blind, called "Under the Violets", ending with the "Chambered Nautilus", which the author thinks the finest he ever wrote; then the Rev. Dr. Hedge read a poem called "Florence in November". Col. Higginson read a sonnet of his own, and also poems by Mrs. Hodgson Burnett. The company was large, including many prominent people, and some $500 was netted for a worthy object.

Ann Arbor, Mich.—Rev. James T. Bixby has accepted an invitation to fill the pulpit for six months, and has brought on his family. The Unity Club connected with the church is enjoying one of its most prosperous

seasons. A recent "art evening", under the charge of Misses Nichols and Gardner, filled the social rooms of the church to overflowing with students, professors and townspeople, as did a repetition of the same the next week.

Baltimore, Md.—Mr. Enoch Pratt, an active member of Rev. Mr. Weld's (the First Unitarian) church, has recently given to that city a magnificent free library, at a cost of more than $1,000,000.

Bangor, Me.—The Unity Club connected with the Unitarian church is treating itself and the community to a series of lectures from James Kay Applebee, on "Macbeth, a Drama of Conscience"; H. Bernard Carpenpenter, on "Daniel O'Connell"; Minot J. Savage, on "Popular Superstitions", and Volney B. Cushing on "The Lost Atlantis".

Charleston, S. C.—Contributions to the amount of about $1,000 have been made, chiefly by churches and friends in New England, to pay the expense of repairing the damage done to the house of worship of the Unitarian society by the cyclone. At first it was thought this sum was all that would be required. But now it is found that to put the building in good condition about $1,500 more will be necessary. Continued contributions are therefore solicited. Address Rev. Henry F. Jenks, Canton, Mass., or 2 Mt. Vernon street, Boston.

Davenport, Ia.—The ladies of the Unitarian church cleared $300 at their recent annual fair; and a correspondent writes: "The success of the fair was due not to any questionable money-making schemes, but to the quality and quantity of the work and the reasonableness of the prices."

Detroit, Mich. — Rev. T. B. Forbush hopes to spend the month of February among the orange groves of Florida.

Hopedale, Mass.—From the Unitarian church (Rev. Lewis G. Wilson, pastor) comes to us a cheery little paper called *Our Church Home*, full, as its name would indicate, of the word and work and thought and good times of the church, and all, young and old, connected therewith. The minister is the editor, and thirteen members of his Bible class are assistants. In its nine short but well-packed columns of reading matter we see what the minister is preaching about, what the Sunday-school is doing, the teachers' class every Friday evening and its earnest work, the Sunday Bible class taught by the pastor, with its systematic study of the "Religions before Christianity", the afternoon Christmas entertainment for the children, with the operetta of "The Old Woman who lived in a Shoe", and the Christmas Tree, and in the evening a simple but attractive home dramatic entertainment by the young folks. The paper is just such a one as almost any parish might with profit now and then print.

Houlton, Me.—Rev. O. K. Crosby, once of the Universalist Church in Syracuse, N. Y., has been settled over the Unitarian society here.

Janesville and Baraboo, Wis.—Rev. Joseph Waite, who joined our fellowship recently from the orthodox Congregationalists, has been called to settle with our two parishes at Janesville and Baraboo, Wis. He has been preaching there (at Janesville in the morning and at Baraboo in the evening) for the past three months, and has made a strong impression. The two societies raise him $1,500 and traveling expenses, which is doing unexpectedly well. We look for excellent things from these two churches under their new leader.

Los Angeles, Cal.—A lady, spending the winter here, writes very encouraging letters in regard to the success of the Rev. Eli Fay, of the "Church of the Unity". The society had worshipped for some time in the largest hall in the place. In December it was so crowded that many had to stand during the service. On this account the meetings have since been held in the Opera House, which proves none too large. The city has a population of over 30,000 during the winter, a large proportion from the north and east. Dr. Fay is much esteemed and popular in the community, and there is a good prospect for the establishment of a strong Unitarian society.

Madison, Wis.—It is hoped the new Unitarian church will be ready for dedication about March 1.

Moline, Ill.—Rev. Arthur Judy of Davenport has been preaching here on Sunday afternoons more or less for a year past. The congregations this winter are numbering about forty. A temporary organization has been recently formed, with a board of seven trustees.

New Orleans, La.—The pastor, Rev. Charles A. Allen, and his helpers, have made arrangements so that Unitarians, going to that city to attend the Exposition, can report at Dr. Allen's drug store in the rear of Unitarian church (corner of Charles and Julia streets), and there find a list of places where they can get good rooming and boarding accommodations while in the city.

Newport, R. I.—The pulpit of the Channing Memorial Church, recently made vacant by the resignation of Rev. C. W. Wendte, has been quickly filled by the calling to the pastorate of the church of Mr. John

W. Day. Mr. Day was ordained and installed on Jan. 6. The chairman of the ordaining council was Rev. E. E. Hale, who also preached the ordination sermon. The exercises were participated in by Rev. W. H. Lyon of Roxbury, Rev. J. C. Janes of West Newton, Prof. Peabody of Cambridge, Rev. A. Woodbury of Providence. Rev. W. I. Lawrence of Dorchester, Rev. C. F. Russell and Rev. Mr. Wendte.

New York City.—All Souls Church has sent us ninety-two subscriptions to THE UNITARIAN, and promises eight more to make the round hundred. What church will outdo that?

Philadelphia.—The dedication of Rev. Mr. May's new church is now definitely fixed for the evening of Tuesday, Feb. 9, the Convention to follow on the two ensuing days. We are now able to announce the programme: The Dedication Sermon will be by Rev. James Freeman Clarke, D. D.; the other exercises being conducted by Rev. Joseph May, Rev. Wm. H. Furness, D. D., Rev. John H. Clifford, with an address by Rev. Charles G. Ames. The exercises of the Convention will be as follows: Wednesday a. m., Devotional meeting, followed by essays by Rev. Joseph H. Allen, on "A Century of Unitarianism in America"; by Rev. Samuel R. Calthrop, on "The Bible", and by Rev. Brooke Herford, on "Christianity in the presence of Modern Criticism". After lunch in the church parlors, essays by Rev. John W. Chadwick, on "The Eternal Goodness", and by Rev. Minot J. Savage, on "The Debt of Religion to Science". In the evening there will be a popular meeting, with short addresses by Rev. Drs. Clarke and Hale, and Rev. Messrs. Calthrop, Savage, Brown and Slicer. On Thursday, after a devotional meeting and celebration of the Lord's Supper, conducted by Rev. Brooke Herford, there will be essays by Rev. Edward Everett Hale, on "The Church in its Relation to Public Charity"; by Rev. Thomas R. Slicer, on "The Church as a School of Ethics"; and by Rev. Howard N. Brown on "Religion and Democracy". After lunch, an essay by Rev. A. P. Peabody, D.D., on "Christianity a Life, not a Creed"; with closing address by Rev. Robert Collyer, and dismission of the Convention by Rev. Mr. May. Thus it will be seen that the dedication and Convention promise to be of quite extraordinary interest, for rarely if ever, on such an occasion, has such an array of speakers from our body been assembled.

South Boston.—Rev. E. F. Hayward of the Second Hawes Congregational Society has resigned his pastorate, the same to take place June 1.

St. Louis, Mo.—The Church of the Messiah was recently visited by Rev. Enoch Powell, of Topeka, Kan., who came asking for money to enable his society to complete and furnish their new church edifice free of debt. He was sent home rejoicing, with $600 in his pocket.

West Dedham, Mass.—On Jan. 10 the Unitarian parish celebrated the two hundred and fiftieth anniversary of its organization, the pastor, Rev. Geo. W. Cooke, preaching an appropriate historical sermon on the occasion. The parish seems at present to be enjoying somewhat unusual prosperity. During the past year it has built a pleasant and commodious parsonage, at a cost of some $3,000. Mr. Cooke has just completed the fifth year of his ministry with the society.

Wolfeboro, N. H.—"The First Unitarian Society of Wolfeboro" has just been organized, with good prospects.

England.—Our English Unitarian friends are starting a new magazine also, *The Christian Reformer*, 25 cents a month. The name is the resuscitation of that under which the late Rev. R. Brook Aspland used to publish his magazine, well known some thirty years ago. The men at the back of it acting under a resolution of an English National Conference —Prof. J. Estlin Carpenter, Rev. R. A. Armstrong, P. H. Wicksteed, F. H. Jones, and others—are of our very strongest ministers and best scholars. It will be published by Williams & Norgate, London.

The Continent.—The *Bibliotheque Universelle et Revue Suisse* has a short review of Ernest Strochlin's biography of Athanase Coquerel, the younger, which cannot fail to be of interest to the friends of Liberal Protestantism on both sides of the water. "Champion du Protestantisme Liberal" he is called, and that he was. He, with such men as Reville, Cougnard of Geneva, and others, have fought a battle for the extension of liberty to matters theological, of which very few Americans have much idea, It was in this stronghold of Calvinism—where the eloquent Father Hyacinthe began his preaching of that impossible cult, viz.: a combination of personal freedom of thought and Catholicism—that some of these champions of freedom in matters of faith were wont to meet; and at the house of Mons.Cougnard, perhaps the least known and most eloquent of them all, these companions of ours in thought discussed possibilities such as are with us realities. Coquerel was a man of widest sympathy, and his acquaintance with English and German gave him a larger vision than had most of his companions. But these men have had a more exasperating foe than have either we or the English. That Gallic unseriousness which floats over all questions, political, religious or social, in France, is deadening. Like the miasmic oil that lies on the water in our wharf-enclosed harbors, it glistens and sparkles, but it is refuse after all. The difference between this glistening calm and dirty death is not troublesome to them. Against this, more than against Catholic ar-

rogance or the schemes religio-educational of Paul Bert and others, have the French Liberals (in religious matters) been compelled to fight. Such men as have been mentioned deserve, for their own sakes and for ours, to be known here in America. The two Coquerels are of course known to us; but their friends, Cougnard and others, are well worth an introduction. Why can we not have a dozen sketches of leading French Liberals, living and dead? Surely closer acquaintance with them would help us, not only by encouragement, but also by suggestions as to thought and method.

Universalists.—We record with sorrow the death of Rev. Dr. Sumner Ellis, of Chicago.

—Rev. S. H. McCollester, late of Dover, N. H., is soon to make a tour of Egypt and the Holy Land.

—The Universalist cause in Minneapolis, Minn., is very strong and full of missionary zeal. The First Church, Dr. Tuttle, pastor, which is one of the most influential organizations in the city, has already "swarmed" twice, and now they have a "Third Universalist Parish" with a settled pastor.

—A Universalist church has just been organized in Meriden, Tex., by Rev. James Billings.

—At Morison, Ill., Rev. Mary Gerard has been delivering a series of discourses on "isms"—"Pantheism", "Atheism", "Materialism", etc.

—Rev. J. Coleman Adams of St. Paul's Church, Chicago, has been delivering a series of Sunday evening lectures on "Socialism" and "The Outlook of the Temperance Reform".

—The Third Universalist Church of New York was dedicated free of debt Jan. 5.

—The annual courses of lectures to the students at Tuft's Divinity School are to be given by Revs. H. I. Cushman, Dr. Flanders, E. L. Houghton, Dr. Bolles, Dr. Miner, and Prof. Dearborn, the latter giving a course on "Classic Art".

—Rev. Dr. Gunnison of Brooklyn is giving a course of lectures on "Types of Character".

—The Universalist Sunday-schools of this country are making a study of the historical part of the Old Testament.

—Rev. Dr. Rexford of Detroit writes to the *Universalist:* "A few days ago a committee from the Y. M. C. A. of this city waited on one of the active members of my church and solicited a subscription for the building fund now being raised for a public hall. The gentleman importuned replied: 'I will think of this matter, gentlemen, and you will probably hear from me.' He finally wrote his check for the amount he wished to give, and on the back of the check he wrote as follows: 'This check is payable to the Y. M. C. A. only on condition that I am admitted to all the rights and privileges of active members within said association. I am a member of the Universalist Society of Detroit'. The check came back to him unpaid."

CALENDAR FOR FEBRUARY.

A Thought Gem for Every Day.

(Selected from Whittier by Mrs. E. E. Marean.)

1. M. Forget the poet, but his warning heed,
And shame his poor word with thy nobler deed.
2. T. He findeth not, who seeks his own;
The soul is lost, that's saved alone.
3. W. Love scarce is love, that never knows
The sweetness of forgiving.
4. Th. All of good the past hath had
Remains to make our own times glad.
5. F. He who blesses most is blest.
6. S. To differ was not crime;
The varying bells made up the perfect chime.
7. S. *Worship's deeper meaning lies*
In mercy and not sacrifice.
8. M. Every wish for better things
An undreamed beauty nearer brings.
9. T. We lack but open eye and ear
To find the Orient's marvels here.
10. W. Toil is praise and love is prayer.
11. Th. The beauty which old Greece or Rome
Sung, painted, wrought, lies close at home.
12. F. He, who loved like Magdalen,
Like her may be forgiven.
13. S. When faith is lost, when honor dies,
The man is dead.
14. S. *Clothe with life the weak intent,*
Let me be the thing I meant.
15. M. I reverence the old-time faith and men,
But God is near us now as then.
16. T. He only feels his burdens fall
Who, taught by suffering, pities all.
17. W. He needs no special place of prayer,
Whose hearing ear is everywhere.
18. Th. Love and patience conquer soon or late.
19. F. Witness to the ages as they pass
That simple duty has no place for fear.
20. S. Life is ever Lord of Death;
And Love can never lose its own.
21. S. *Heaven's gate is shut to him who comes alone.*
Save thou a soul, and it shall save thy own.
22. M. Strike when thou wilt the hour of rest,
But let my last days be my best.
23. T. Thine be the seed-time; God alone
Beholds the end of what was sown.
24. W. What thou wilt, O Father, give;
All is gain, that I receive.
25. Th. We shape ourselves the joy or fear
Of which the coming life is made.
26. F. Beauty seen is never lost.
God's colors all are fast.
27. S. What if the vision tarry?
God's time is always best.
28. S. *Ever more the end shall tell,*
The unreached ideal guided well.

WHAT THE PEOPLE SAY ABOUT US.

WE think our readers will be interested to know, now that a month has passed since the UNITARIAN began, and we come to our second number, what our friends and here and there one who doesn't see his way to be quite friendly, are saying about us. The most frequent word that comes is one of astonishment that we can give so much for so little,—a magazine the size of the UNITARIAN, twelve times a year for 50 cents. Coupled with this comes to us often expressed gratification that now as a denomination, we have a periodical whose price will allow it to go everywhere, to poor and rich, into country and city, and to be employed widely without large expense as an effective missionary tool for the Postoffice Mission to use, for churches to put on their tract tables by the door, for friend to send to friend, and neighbor to neighbor, and parents to their sons and daughters away at school. Very numerous and heartv are the expressions of satisfaction that come regarding our positive and unequivocal, while yet broad and catholic, Christian attitude. Some are especially glad we are to give a sermon in each number. Others are most interested in our leading articles. Many hearty expressions come regarding the department of Woman's Work, with, of course, more or less advice as to how it should be conducted. Some particularly like the large amount of news. As to our appearance, most friends write favorably. Occasionally, however, somebody suggests that we are rather "too high-toned" to do the most effective work; but then, that is pretty sure to be set right by the next mail bringing us a letter, wishing we would print on "extra heavy paper, you know," or with "wider margins"—that is what "takes" in a magazine. Two or three critics think our page is too small; but two or three others think it too large; so between them we rather think we have hit it about right. One friend makes the criticism that "if the UNITARIAN only *could* appear in a less immaculate cover, we should not be so forcibly reminded of a publisher's catalogue, and we might learn all the sooner thereby to hail its coming with joy." A fair criticism, only we didn't think it best to start in too much of a gilt-edge style. If, however, our critic and his sympathizers will furnish fifty-cent pieces enough we will be glad to come out in a silver-plated cover. But we hasten to give, without much comment or classification, a few extracts from our correspondence:

A Massachusetts Lady: "There is need of a denominational paper, *within reach of all.* It is really a great want amongst our churches and auxiliaries, and I am glad it is to be met."

A New York Pastor: "I send you eleven names of subscribers, and hope to add many more. I predict for your magazine a decided success, for the time is ripe for it."

Among the Farmers: "I have been requested by our pastor to receive subscriptions for the UNITARIAN. I will be glad to do all in my power to help you along. This is a farming section, so I don't expect to do much, but I send you eighteen subscriptions."

A Student at Meadville: "Welcome to the UNITARIAN. We students here feel the need of the positive side of Christianity, such as you present. Send me some sample copies and I will try to materialize sympathy into money."

Writes a Western Minister, who thinks we are on the wrong side: "If I understand your peculiar purpose and aim, I believe you are on the losing and not on the winning side of the great questions which this nineteenth century has raised." Of course we answered him that we think differently. We think it was never so clear as now that the broad, rational, spiritual religion of Jesus Christ is to be the religion of the future. Perhaps it is only fair to say that our brother wrote his letter before he had a chance to see a copy of our magazine.

An Eastern Minister, who can't see any need for the UNITARIAN, writes: "Frankly, I cannot conceive the faintest possibility of an excuse for such a publication." A subsequent letter, however, is considerably more mild, talks about "forgiveness," and sends two subscriptions. We haven't received a large list of names yet from his society, but they will be just as acceptable even if a little late.

A New England Minister: "The UNITARIAN is just what we have needed, and sorely needed, for years. Your prospectus saved me the work which I had almost begun, with several ministers and laymen of New England, of establishing just such a cheap, well managed and efficient paper."

A Professor in a Western Institution of Learning: "I am greatly pleased with the first number of the UNITARIAN—the wholesome, interesting look of it, and the fulfillment of the expectation the look excited. The catholic and practical temper is the right one; the positively Christian the right attitude. I wish the UNITARIAN had been started half a dozen years ago."

A Wealthy and Prominent Universalist Layman: "There is room for your monthly. I trust it may have a wide circulation. I am warmly in sympathy with your desire that there may be a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

A Philadelphia Lady: "I write particularly to thank you for the beautiful Longfellow Calendar, with its thought gem for every day. I think that alone is worth much more than the price of the magazine."

The Minister of a Large Universalist Church: "I look to this new enterprise of yours with great interest. I know that many subscriptions can be obtained in my parish."

One of our most active and successful Western Postoffice Mission Workers: "Send me as many copies as you can spare. Fifty at least. It is exactly what I want for my work."

A Minnesota Pastor: "I send you fifty-nine names of persons to whom I hope you will send sample copies. The magazine starts well. I am with you heart and hand."

An Iowa Pastor: "Your first number here. I like it. I want twenty-five copies for my church and twenty-five for our Postoffice Mission work."

Another Iowa Pastor: Please send me fifty sample copies to distribute among my congregation. I think I can get you quite a large subscription list."

A Laborer in the Far West: "I have seen the UNITARIAN and am much pleased with it. It is just the thing for people of small means."

A College Professor: "I congratulate you on the excellence of the first number. If you can keep up to that standard your success is assured."

A Well-known Eastern Editor: "Your UNITARIAN starts off well. Put us on your exchange list."

A Michigan Minister: "Where did you pick up so much news matter? It is capital."

An Illinois Pastor: "You and your Associate editor are entering upon a grand work."

TO PERSONS DESIRING SAMPLE COPIES: We printed 10,000 copies of our January number; these are all gone except what we have been compelled to reserve to fill subscriptions. But we print a large extra edition of the present number also, and of this we shall be glad to send specimens to all who would like them. We ask, therefore, of pastors whose churches have not been canvassed, state missionaries, post-office mission committees and individual workers everywhere, to send to us freely for as many copies of the present issue as they can use to advantage. Send orders early.

LET IT BE UNDERSTOOD THAT SUBSCRIBERS WILL RECEIVE THE JANUARY NUMBER.

A BAPTIST MEETING-HOUSE. The Staircase of the Old Faith; the Open Door to the New By Rev. SAMUEL J. BARROWS, editor *Christian Register*. CONTENTS.—I. An Upper Room. II. The Infant Class. III. The Sermon Gauge. IV. The Typical Minister. V. Revival Fires. VI. Finding Peace. VII. The Baptism. VIII. A Busy Convert. IX. The Prayer Meeting. X. Getting Theology. XI. An Inside View of Calvinism. XII. Transitions. XIII. A Mild Case of Heresy. XIV. Union and Communion. XV. Sunday Observance. XVI. An Effective Sermon. XVII. Three Luminous Books. XVIII. Searching the Bible, and what came of it. XIX. What think ye of Christ? XX. A Significant Letter. XXI. Laboring with a Heretic. XXII. Excommunicated. XXXIII. Seeking a Home. XXIV. The New Home and the New Faith. XXV. Conclusion.

EXTRACT FROM PREFACE.

"Some eighteen months ago, while visiting New York, the writer caught a passing glimpse of the old church building which, when a young child, he attended with his mother. The fragrant recollections it awakened were embodied in an article in the *Christian Register*. This article suggested a second: the second, a third; until finally the series was continued to its natural conclusion. This involved not only a transcript of recollections, but a statement of experience. By the kind invitation of the American Unitarian Association, these articles have been revised and gathered together in the present volume, which, like the experience it describes, is an unpremeditated growth."

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